

THE
SPIRITVALL
DIRECTOR
DISINTERESSED.

According to the spirit of B. Francis
of Sales, Bishop and Prince of Ge-
neua, Institutor of the Order of
the Visitation of our Bl. Lady.

By the most Reverend Father in God
JOHN PETER CAMYS, *k*
Bishop of Belley.

Translated out of French by A. B.



AT ROAN.

M. DC. XXXIII.





CATHOLICKE R E A D E R.

HIS SPIRITVALL DIRECTOR DIS-INTERESSED, hauing out of his charitie towards vs passed the seas, deserues enterteinment. And because his language is vnknown to many, I will be his Interpretour, to the end his zeale of soules may shine to all, and such fruite be reaped of his wholsome and charitable counsells, as is desired. These lines of mine wanting autho-

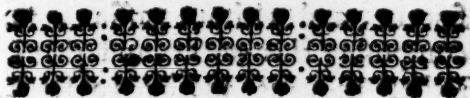
ritie to moue thee to relish the
sweetnes of the Auſtour: heare
the eloquence of rare Cauſin
of the ſociety of I E S V S who
hath giue him, and his workes,
this Elogie, in the end of the
ſecond part of his holy Court,
which flowing from ſo Reli-
gious, and learned a pen, will be
inuitation enough to peruſe
this worke. His words are
theſe.

*I may well ſaie, I were ſtupide
and vngratfull, if I ſhould not
confeſſe to haue bene much excited,
to proſecute this labour by the ho-
nourable Inuitations, which my
lord Biſhop of Belley hath vſed
towards me in his workes. I cannot*

set too high a price vpon his recom-
mendation in such a subiect. For
he is verily one of the most able,
and flourishing spirits, that euer
handled pen. To see the number
of his booke, one might saie, he
began to write, so soone as to liue;
and to consider their worth, it is
a wonder how so many graces, and
beauties, which others attaine not
but with much labour, increased
with him, as in a soile naturall
for eloquence. If there be any
slight discoursers, who amuse the-
selues to argue vpon some words of
his writings, it is not a matter
vnusuall, seeing we are now in an
age, where there are some who re-
uiue the example of those cor-

rupted Grecians, that preferred a
saunce made by the Cooke Mi-
thecus, before the diuine workes of
Phidias. More need not be
said, read and followe the
Direction of this DISIN-
TERESSED, purely, without
any other, then thy spirituall,
INTEREST. Farwell.





ADVISE TO THE
READER.

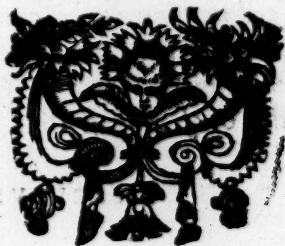
BOTH in the beginning, and in the end of this booke, I render à reason, ample enough, of the subiect which gaue it birth; And I satisfie (me thinkes) the obiections which may be made against many points therein by me handled, which might haue serued for matter, and ornament to à preface. I touch here many nice and delicate strings, the event where of will proue as it shall please the diuine Prouidence. I cannot warrant it, I may onely here assure in words of veritie, and Charitie, not fayned; that my intention was

sincere; and without passion; in
composing this worke, and that I
rather thought therby to serue
God in my neighbour, then to pre-
iudice any. This is onely as it were
à Commentary vpon the third
Chap: of the first part of the Phi-
lothea of my B. Father Francis of
Sales, Bishop of Geneua; and
though I giue à Carreere large e-
nough vnto my spirit, suffering it
to runne into the Christian libertie
of its thoughts, I belecue neuer-
theles, not to haue swarued from
the *conceits* of this holie Prelat,
from whose mouth, I haue her-
etofore heard things which had
euen as much quicknes, and vi-
gour, (not to saie rigour) as those
which I here produce, albeit he
had milke, and honny vnder the
tongue, and that his words, no
lesse then his manners were steeped

in an incomparable sweetnes. If
I mingle here wine with oyle in
imitation of the good Samaritan,
it is to heale the wounds which
haue neede of this dressing, and
where suauitie ought to be ac-
compaigned with a wholsome bit-
ternes. My principall intention
in this litle worke is, to furnish
deuout soules with a touchstone
to discerne the true from the false
Directour, by the marke of Inte-
rest, of his Dis-interessed Cha-
ritie. I here set downe artes to
know the pure alloie, and to di-
stinguish it from the sophisticall,
to the end we may become good
coyners according to the counsell
which some auntient Fathers saie
to haue flowed from the mouth of
our lord. To giue assistance to
this choise, I framed this addresse;
Choise of so much importance, as

there are few practises in the spirituall life which in necessity surpasse it. I present vnto thee here, **READER**, neere sighted spectacles to see things at à small distance, which thou peraduenture hast neuer well perceaued by reason of their remotenes, there being question of many acts, for the most part hidden, and diuerred from the knowledge of the vulgar. Reade this without other Interest, then the glorie of God, and thy saluation, and without respect of persons by à preoccupied opinion, and when thou shalt haue mett, in à **Director**, with the qualities which I note vnto thee in this booke, feare not to commit thy barke, to the guidance of such à Pilot; For doubtlesse vnder the winde of heavenly grace, he will cause it to arriue at the hauen of saluation, & immortality.

To conclude, I submit with all my hart, both this treatise, and all those which haue, or may issue, by the assistance of God, from my spirit, and from my pen, vnto the iudgement, and to the correction, not onely of the holie Church, and of her visible Head, the chiefe Bishop, but also of her Doctours, whom I reuerence as my Maisters.



VVe vnderwritten, Doctours in
the Facultie of Divinitie, doe
certifie, that we have diligently reade
and examined a certaine booke intit-
led. The Spirituall Director dis-
intrested according to the Spirit of
B. Francis de Sales Bishope and
Prince of Geneva, Institutor of the
Order of the Visitation of our B.
Lady: composed by Iohn Peter
Camus Bishope of Belley: In which
we iudged nothing to be contrarie to
the doctrine of the Catholike, Aposto-
like, and Roman Church. Given at
Paris this 6. of August 1631.

DESCLEVES.

A. DE BREDAS.



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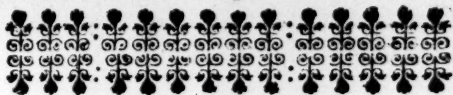
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THE
SPIRITVALL DIRECTOR
DISINTERESSED.

THE FIRST PARTE.

CHAP. I.

The Occasion of this treatise.

THERE are some yeares
past, since I was called
vnto one of the greatest
cities of this kingdome, next vn-
to PARIS, for the distribution of
the bread of the sacred Word,
dureing the time of Aduent and
Lent. Amongst the cares of corne
which ripened in this waruest; a
person worthie of regard, and
truely full of honour, & pietie, de-

A

fired some particular assistance from
 me, for the guideing of her inte-
 riour. Her ordinarie Confessor was
 à venerable Preist of her parish, one
 of sufficient capacitie, and most
 exemplar life. Shee had for Di-
 rector à famous preacher, of à
 most austeere Order; but such as
 did not apply it self vnto the admi-
 nistration of the Sacrament of Pe-
 nãce. I found this soule (other wayes
 solidly devout) in that anguish of
 spirit, which Iob calles, à certaine hã-
 geing, or suspention; Not in the sus-
 pention of powers, wherof the specu-
 latue diuines speake, and which ap-
 procheth vnto extasie: but that wher-
 of I discourse, proceedeth of the vn-
 certaintie, of that wherof shee ought
 to resolute herself, in diuerse occur-
 rences, When the morall opinions
 of her Director, and her Confessour
 proue opposite. To speake the truth,
 this haleing of the spirit, diuided

betwixt two considerations equally probable, as a peece of yron hanging betwixt two Adamants, is such à torment, as can onely be known by him that feeles it: Place à man equally prest with hunger, and thirst, betweene meate and drink; With out doubt he Will (like à shipp which burnes in the sea) perish in his proper remedy. For where will you haue him first to begin? To eate and drinke both at à time, nature permits not. The soule wherof I speak being Hungrie, and thirsting after Iustice, Which is to say, extreamely desirous to doe well; and findeing it self some times vpon the same occasion perswaded by the one, and disswaded by the other, falls into the agony of à Woman, Which endures the paynes of Child birth, and cannot be deliuered; the vehement panges of her desire giueing her most tedious throwes. For one to

A ij

build, and the other to demolish, is not the way (sayth the Wise-man) to raise à greate building. It is like the Roape maker in the Embleme, wherein the asse gnawed asunder the cord as fast as he wrought it. It is the Webb of PENELOPE wouen in in the day, and vndon in the night. Besides the bitternes of spirit, this intangled it in à labyrinth of scruples, wherof it nether could perceiue the entrance, nor finde the out-gate. And not to lye, I could never approve this distinction which some make of *Direction*, and of *Confession*, as if they did seuer things pretious from what is base, and to speake in schoole tearmes, the ARCHITECTONIQUE from the TECTONIQUE.

CHAP. II.

*Concerning Directors who heare
not Confessions.*

I Could neuer finde it good, that Confessors should not direct: Nor that they who meddle in directing should not receaue Confessions. I cannot likewise comprehend, how Directors who will not heare Confessions, can profitably meddle in giueing counsell in à prattick, Wherof they haue onely à cold and superficiall Theory: Nor conceaue the stupide and indiscreete patience of Confessors, who see their hony spoiled by droanes which cannot mak it; Who onely deale in à trade, wherof they are wholly ignorant. I speake not without ground, with this litle touch and motion of Zeale,

A iij

because the experience of. 25. yeares both publicquely, and priuately imployed, with sufficient attention vnto the service of soules, made me knowe, that some pull downe more by ignorance, then by malice, that which the science of others erects in good consciences with much labour. I doe not say that these companies which abstaine from heareing Confessions doe ill: No truely, because to speake properly, this office is more Pastorall, then *Cenobiticall*; seing indeede the same tends to the conseruation of their *Clausteriall* discipline, which they cōceiue would therby be dissipated and relaxed, though other Congregations no lesse austere, & reformed; and who proforme this function, with much fruite & edification, are not of the same opinion; grounded vpon this sayenig of the *Apostole*, That *Charitie* seekes rather the aduauncement of Gods glory,

then its proper *interest*. But that which I finde of difficultie, is, that the vnexpertnes in an occupation which is the arte of artes (since it is the guidance of soules wholly internall, and in the face of God) causeth them to put their sickle into an others haruest, and by their directions to spoile (who cannot without the seale of Confession be very internall) the wholsome and holy *Economie* of *Confessors*. I verily beleeeue they haue no intent to doe ill; for who could iudge otherwise then well of the good intentions of such, as by the austeritie of their liues cast forth the good odour in Iesus-Christ, lyke vnto that of the Myrrhe, which distills from the wounded tree. A comparison which the eternall wisedometakes to it self. But I know well, that the successe of things doth not alwayes answere the intentions: And that *S. Paul* did not alwayes act the good

which he would, and that he was sometimes the cause of euill, which he willed not. I speake boldly in this for as much as it is of certaine knowledge. I thinke then, it would be to the purpose, to shew vnto theis our Maisters the DIRECTORS, so seuerely to their bodyes, and so delicate in their spirits, and who are content to eate the sinnes of the people, without the paine or yrksomnes of hearing them; that they should either wholly dedicate them selues to this practise, as the other austere and reformed orders very worthily doe, should enter into the powers of our lord, and visit the interiour *Hiernsalem* with the serching lampes at the Tribunall of *Penance*; or that without embroileing the labours of the skilfull with their aduise which they deliuer as Oracles, yssueing from the horne of *Dauid*, and saluation; They should containe them

selues in à deuoute silence, which
 would be farr more perfect. & profi-
 table, then to intrude theselues into
 families, & consciences, trayning
 into captiuitie simple soules, loaden
 with sinne, ledd by diuers desires, and
 continually learning, without being
 able to arriue to the know ledge of
 Truth. Charitie, without emula-
 tion, or contention, hath prest me
 to make this censure; Which is not
 yet so stronge, as the case deserues;
 for as much as there arise from
 these cōtradictions, sundry impedi-
 ments, to hinder the aduancement
 of many soules in the way of God.
 And his dinine goodnes gruant, that
 this seemeing *Pietie*, which tends to
 particular profit, hurt not the parti-
 cular profit of true *Pietie*, which
 alone can say with the Apostle, Tis
 you that I seeke, not yours, Tis your
 soule, and not your goods. Our fish-

ing is for the soules of men, not for
their substance.

CHAP. III.

Spirituell Libertie moderated.

Neither would I yet by blameing
this varietie auoid one gulfe
to run into another. All extremitie
is naught. I would not willingly take
away from a soule, the libertie of
searcheing euery where, for able and
pious men, to conferr with them
about the affayres of her saluation.
For though the Scripture placeth
Knowledge and the Lawe in the
Mouth of the Preist (note this par-
ticular) and putteth euery word to be
determined in the Mouth of two or
three: yet neuertheles other where
it sayes, that saluation consists in
diuerse counsells; There are neuer

too many when they are good; and then are they such, when they oppose not one another, struggling like *Esau*, and *Jacob*. Lett the soule then remayne in full libertie, for this respect; because where the spirit of God dwells ther is the true libertie: Libertie of the children of God; Children of the Free, not of the Bondslaue; and who haue not the spirit of seruitude, but that of adoption, which makes them cry *Abba Pater*. Onely let discretion, the salt and seasoning of all vertues, serue it for à Torch to auoied the incommodities, which are found both in the vnitie, and multiplicite; the same being subject to daungerous tyes, and to an Empire on the one side, and à Thraldome on the other; which make, the yoake insupportable, whē it is forced. And this engulfeing à soule into the trouble of incertitude, resembles these trauellers, wholodge

euery where , & rest no where ;
 and these Bees which make no hon-
 ney , when the spring ouer-abounds
 in flowers, because the delight they
 take in flying vp and downe, causeth
 them to forgett to retourne into
 their hives, and there to lay vp pro-
 uision for winter. If some time it
 bee needefull for à soule to be thus
 diuided, betwixt à DIRECTOR, and à
 CONFESSOR, at least let these two
 persons be both learned, both de-
 uoute, both expert, both charita-
 ble, and wnanimously conspireing
 to the good of that soule, which cō-
 mits it self to their guideance, to
 the end, that as one yron cleeres a-
 nother, & as one diamond polisheth
 another., they way explicate their
 difficulties, according to the occur-
 rencies, without further entangleing
 them, or subiecting this spirit to the
 torture: The which will happen if
 both of them be Good practitiō-

ners, and well exercised in that profession, which gouernes the keys of Heauen, bindeing, and vnbindeing consciences. But not soe, in case one of the two be onely versed in the Theory of that *Theologie* which is called Morall.

CHAP. IV.

*The anguish of à soule diuided betweene
à Director, & à Confessor of
different opinions.*

NOW as if two horses which drawe à coach be not well trayned, or pull not alike, there is daunger, the one aduanceing the other going back, the one turneing on one side, the other on the contrary, that they euerturne and breake it in peeces: Soe likewise if à poore heart be rent, & as is were torne in sunder

by two different guidances, what can it hope for, but to dye vnder so cruell à torment? and to finde his punishment euen there, where it ought to expect consolation, and its direction vnto grace? I haue sett forth that which is already spoken, vpon the subiect of this pious soule, wearied in this manner by the different opinions of those who did conduct it, and like vnto à shipp that cannot finde the porte, being tossed to & froe, at an instant by two contrary windes. Haueing therfore compassion of its payne, which onely proceeds frō the excesse of Meekenes, feare, and docilitie, I thought my selfe obliged to correspond by my slender assistāce, vnto the cōfidence, which it testified to repose both in my publique, and priuate speakes. I tooke then vpon me this care, amongst diuerse others; and not withstanding my dayly imployments

in preaching, I repaired at certaine houres, to the Tribunall of *Penance*, which is in the church, as à Poole for sheepe, and as the Founteine of the house of Iacob, applied to the purgation of humane imperfections: I found this soule then in such sorte lost in seruile feare, and all worne-out with scruples, bredd by the contradiction of these guides, as being ledd by force it knew not well what way it went, so contrary was it vnto it selfe. The payne which I tooke to restore its spirit vnto à quiett and reposed seate, God he knoweth, that in my retirement I cast my thoughts on this soule, and that I ardently prayed for its consolation. In the end God heard the preparation of its heart, and disperseing these obscurities, and discontents, caused the splendour of his face to shine vpon it and rendred it the Ioy of its saluation, & confirming it with his principall spirit.

Theis feares too seruile, and mercenary, as much swolne with self-loue, as voide of diuine dilection, by litle and litle, dissolue them selues, and charitie being diffused by the holy Ghost into its heart, this starr whose influences are so benigne, made, like the sunne in the spring, to open the flowers in the lande of its interieur. And whē this sacred vertue, Queene of all others, had somewhat dilated its soule, the excessiue terrous, as the shadowes of the night, became dispersed by its amiable beames. And this soule aduanceth with so much ardor, and vigor in the way of God, that it seemes rather to flye, or runn, then to walk. I left it in this good disposition, after I had finished the course of my preacheings, and was vpon the point of retireing vnto my residence. And because experience made me knowe, that all the trouble of its spirit, sprunge

from noe other source; then the *Antipathie* of the councells of her ordinary Confessor, and this blessed Director, who was as greate à *Theoritian*, and *Rhetoritian*, as the other à good *Practitian*, and experienced in the gouernment of soules. I freely councelled her, and according to God, without any constraint (as *S. Peter* sayth) that if she would haue à Director besides her Confessor, she should make choise of one, who had the knowledge of the *Theorie*, ioyned with the *Practise*, and who did actually dedicate, and exercise himself in the seruice, and guidance of soules, at the Tribunall of *Penance*. For be he neuer so vnderstandeing à man, yet defectiue in the experimētall parte, he cannot proue otherwise then vnfit, and ynable (not to call him à bad, and dangerous Director) and one blinde leadeing another; since he putts himself vpon an *Arte*,

which he vsed not, and whose *Practick* is sometime as far distant from the *Theoricke*, as the North from the Southe.

CHAP. V.

*Concerning Theoric without
Practise.*

VWhat I then spake with the Sourdine, I doe now publishe with the Trumpeett; What I sayd vnto one soule, I speake vnto all; What I councelled in particular, and private, I preach vpon the howse topps; what I sett forth with my tongue, I signe it with my hand by this treatise; And I say againe, that à Director without Practise, that is to say, without experience, is à hollow read, on which no man ought to leane: For as

much, as by this fayre *Theorie* without the vse, he spoiles all, in lieu of perfitting: he hinders in steede of advanceing; he darkens where he should illuminate; he imbroiles in place of disintangleing, he imprisoneth, where he ought to free; he demolisheth where he should build, he misleades in lieu of directing; and causeth to stray, where he should reduce. And like vnto that temerarious of the fable, who ambitious to guide the chariott of the Sunne, gaue fire where he thought to haue produced light; troubleing the spirits, and breaking the braynes, whose weakenes is no lesse worthy of pittie, then their subtiltie culpable, who practise vpon their docilitie an imperious gouernment, which comes very neere vnto tyrannie. Everie one is not an *Elias* to guide well the chariott of *Israell*; It is an act wherto certes knowledge

is needefull; but much more experience, which to speake the truth is not attayned but by practise, not vnlike vnto that of Phisitiones, who become not able but by vse. And indeed who in à dangerous sicknes, would putt his lyfe into the handes of à Phisition well versed in greeke, and Arabique, and who in his art should speak wonders, yet wanted the Practick? Who would comitt his cause vnto an Aduocate, whose memory were stuffed, with the leaues of the *Code*, and the *Pandecte* yet knowes not the ordinary waye of the courte? Who knowes not that à simple *Attorney* wanting both Latine, and learning, shall better manage à busines, then the ablest Professor in the lawes? To become à Good Painter, it sufficeth not, to talk well of colours, shadowes, proportions, if he know not by the pencille how to set

forth his work. So it is in all artes, all sciences, and professiones: And who can be found, who knowes not the greate *Chaos* betweene the *Theorique*, and the *Prælique*? He who swolne with à self-opinion, through the conceipt which he hath of the same, thinkenig himself to be à greate maister therin, is his owne deceauer, and this passage of the diuine Apostle may be applied vnto him; he that thinketh himself to know something in which he knoweth nothing; as yet knoweth not in what manner he ought to knowe. All which causeth me te say, that à Soule which for its greater securitie, or consolation, would consult with à Director besides its Confessor, in respect two eyes see more then one; and one brother assistes another; ought to choose one not onely expert in the administration of the Sacrament

of *Penance*; but of à capacitie, and experience so transcendinge, and surpassing its ordinary *Confessor*, that no emulation, or dispute be made betweene these Angells, about the body of Moses, that is to say, about the guidance of this heart, which with all candor and simplicitie, yeelds it self vp into their hands: Otherwise it vndergoes the daunger of resenting many contradictions in it self, and the same panges of minde which *Rebecca* suffered in her body, whē she complained of those two nations which in the persons of the twinnes did combatt in her sides. If then the Church guided by the holy-ghoste, giues but one Pastor vnto à flocke composed of diuers sheepe, yea and euen in her full extent, which is vniuersalle, acknowledge but one Pastor, as she makes but one body, and one flock, In what manner can one onely soule

be diuided in its gouernment, vnto so many *Confessors* and *Directors* who often in lieu of cure, cause sickness: As that auntient Emperour sayd toucheing the multitude of his Phisitions, to which he attributed the cause of his death. I doe not therfore absolutely blame à man, for consulteing with diuerse; for one cannot take counsell enough, in à thing of soe greate importance as saluation, on which depends an Eternitie: Nor the haueing diuerse *Directors* at one time, as we haue in the Ecclesiastick, and Politick state, many Superiours ouer vs, though subordinate one vnto the other, and of an vnequall power: for as I sayd before, when à *Director* hath à greate height, and eminencie much eleuated aboue the *Confessor*, as well in the *Theorique*, as the *Practique*, there is neuer any debate, because the greatest

light, obscures the lesser, and in that respect there needes no deliberatiō which counsell to followe. But excepting this case, I saye (and think therin to speake according to the spirit of God, who is life and veritie) that this occurrence is daungerous vnto à Soule which findes it self sometimes betwixt two yrons, and as it were wauernig in such sorte, that it knowes not which way to tourne it selfe, seeing euill euery where, and good on no side, though many tîmes it is not so, nor can there be à more tedious torment, then that of an erronious conscience.

CHAP. VI.

The surlie Director.

THe person of Whom I speake was in this state; for though
her

her DIRECTOR, made more noyse,
 and was in more vogue by his
 preacheing, I knowe not whether he
 yeelded more fruite then her CON-
 FESSOR; à man full of zeale in the ser-
 uice of soules, who did many good
 workes without soundeing the
 trumpett, serueing God with his
 substance, and with couered dishes,
 as our sauiour commaunds in the
 Gospell. This I knowe, and with
 assurance, that he had farr more ex-
 perience in the conduct of soules at
 the Tribunall of *Penance*, then the
 DIRECTOR, though he beleעד it
 not; and that the DIRECTOR con-
 trarywise, esteemed himself much
 more fitt then he, and endeuored
 like à Pedant vpon all occasions, to
 gouerne both him, and the peni-
 tent Soule with à browe farr more
 humbleing, then humble; and who
 had much more of the Pharisee,
 then of the Publican. When this

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good Preist gaue vnto this pious
 Soule some spirituall aduise, which
 he conceiued profitable, she prẽ-
 sently related it vnto the DIREC-
 TOR, as vnto her touch-stone;
 yf it pleased not this Preacher, he
 declamed against it with full voyce,
 and with such scornefull, and despi-
 seing tearmes, no lesse vnbesee-
 ming the mouth which vttered
 them; then honorable vnto the
 modestie and patience of him,
 vnto whom they were addressed.
 How ofte had the austere Empire
 of this sufficient DIRECTOR cau-
 sed the Penitent person to forsake
 her CONEessor, yf he had not bene
 affrayed to loose the absurd practise
 of his loftie *Theorie*, and that the
 streames of this source, should haue
 bene spent vpon other Meadows
 then those of his owne house? And
 then seeing himself to haue gotten
 the absolute dominion, both ouer

the spirit of the Penitent, and the CONFESSOR, it delighted him to ouerthrowe with the impetuous blast of his mouth, all whatsoeuer the other had endeavored to buid vp solid: and to pluck vp whatsoeuer he had planted, before it had taken any deepe roote, seldome giuing any other reasō, then the ignorant condition of this poore Confessor, and of à man litle versed in these Anagogies (for this word pleased him) of the superessentiall, & supereminent life. Hee treated him as one of à meane spirit, litle illuminated, and no wayes skillfull in the interiour, and contemplatiue life, not so much as vnderstanding those fayre tearmes of the mysticall Theologie, which with their emphasic astoinsh the World, and which are more like the lāguage of Angells, rather then of men; so farr are they aboue the base and

lowe stile of the Earth. To conclude,
 he made vse verie authentically
 of the priuiledge which the Apostle
 giues vnto the spirituall man, which
 is to Iudge all others, and not to be
 Iudged by any. When I had disco-
 uered this whole misterie (which
 certes was not of iniquity yet where
 I noted à manifest injustice) I placed
 my self on that side, which I este-
 med the more Iust according to the
 imitation of our sauour, who vp-
 held the penitent *Mary* against the
 censure of the Pharisee. I took parte
 with the *Confessor* oppressed by this
Rabby, whose wine he dimolished ad
 dissipated, sometimes like the boare,
 sometimes like the fox, to the greate
 trouble, and damage of this Soule,
 which was incomparably better
 counselled and directed by her
 owne prudent, capable, and chari-
 table *Confessor*, who cheerely vnder-
 stood her whole interiour, then by

this imperious *Director*, who onely beholding the superficiall parte, and that which he could onely gather by à bare conference, made himself growe into an *Arte* wherof he had no practise, neither could he exercise it being restrained by his *Institute*. I tooke then this creature off from this double torture, and leaving her in the ordinary question of the judiciary seate, which God hath established in his Church, I freed her from the extraordinary question of this vnexperienced *Director*, wherof she found her selfe much eased, as of à troublesome yoake, or rather of an insupportable burthen, à burthen which he himself who layd it on, would not perchaunce, haue so much as touched, with the tip of his finger.

CHAP. VII.

Subiect of Murmure.

THis passed not without Mur-
 mure, the vse wherof is no lesse
 frequēt amongst those of the other
 world, then that of the Windes,
 and the Waues on the sea, according
 to the testimonie of *S. Bernard*; But
 what imports it if men blaspheme
 vs, or speake euill of vs, so that
 God giue vs his blessing? Whether
 by reproch, or by good fame, so as
 his diuine goodnes be serued therin,
 we haue our onely end. The cause of
 Quipps was not so much the zeale
 of the Soule, as the bitter and con-
 tentious zeale about the priuation
 of certaine commodities which
 proceeded from this precious *Di-
 rection*. For there is this difference
 betweene zealous persons, that

some are eaten vp with the zeale of the spirituall good of their Neighbour; but the zeale of the others consumes their Neighbours goods, Shall I say, prouided I breake not the bond of concord, nor yet the chayne of Perfection, I loue certes Plato, and Socrates; but I loue much more the truth, so that it be charitable, and respectfull; because it is à testimony that the same proceeds from à *Charitie*, which is true, and full of respect. I will say then, that this person of whom I speake, was aged, without children, in state of Widow hooe, and, which is the pointe, well accommodated with the goods of fortune; And who, by à liberalitie truely magnificent, distributed à greate parte therof to the needy, so that one might say of this person, as doth the Psalmist; happie is the man, who mercifully giues Almes, for thereby prepares he the

way, to receaue in the day of judgement à fauourable sentence; because the mercifull shall obtaine mercy: And the eternall sentence (*Come ye blessed of my father*) shalbe giuen in the examination of the works of *Charitie*. Thus goes on the Psalmist, sayeing, he who distributeth, and largely giueth to the poore, shalbe declared Iust for euer; he shalbe exalted in glory, and he shall reape the benedictions which he shall haue sown. Notwithstanding in the distribution of these goods, I obserued no litle inequality; for the *Confessor* who did vndergoe the weight, and heate of the day, and who had no other meanes to liue, then that which his diligence in the seruice of the Altar might yeeld him, in such sorte as I saied in the beginning, besides the salarie of certaine Masses, receaued no gratification from this Soule: the Pastor

of the parish, as much as nothing, according to the custome of this present age; the hospitalls and the rest of the poore, were litle assisted; the masse of the cheife liberalities streameing, by meanes of the *Direction*, I knowe not well whether directly or indirectly, opportunely, or importunately, by reprehendinge, by menaccinge, by prayeing, or by presseing, into the house of the *Director*; and in such sorte, as the complaintes which the supposed heires cast forth with lowd cries, arrived euen vnto mine eares. When the battrie was changed, and that with in the Magazines of the heavenly Wisedome, order was established concerning her *Charitie*, before too much disordered, the bubling streames of this fountaine appeared without, the waters were diuided euery where, the bread was broken vnto the necessitous, hospi-

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tality open vnto strangers, and the
 sick; they whose birth or misfor-
 tune, or rather the diuine Proui-
 dence, had seated in pouertie, found
 them selues comforted, as well as
 they who with an incomparable
 preeminency, through I know not
 what *Theologie*, which I vnderstand
 not, call them selues the Euangeli-
 call poore, as if the poore of all sor-
 tes were not recommended in the
 same Gospell. From thence the
 indignations and teares, from thece
 the complaints, and tumultuous
 garboiles, as sayth that auntient
 Poet; as if I had taken away à direc-
 rent, or rent of direction, from à
 house which had renounced it. This
 is not spoken of me without ground,
 because I had no sooner tourned my
 back to repaire vnto my flock, but
 that I was welcomed with à hayle
 of calumnie, for this occasion
 which I haue most ingenuously,

and faythfully declared, and by a
 storme of detraction raised by fa-
 cred tongues, and so sugred, out-
 wardly, as they seeme all hony and
 milke, but within (I dare not say with
 the Psalmist,) that there lay hid
 the venome of the Aspe, an ani-
 mal whose sting is the more daun-
 gerous when it is least perceiued,
 and the evill sooner resented, then
 knowen from whence it Comes.
 I was thus beaten and stoned,
 (though in my absence) for an ad-
 uise, which I belecue, that noe man
 of true sense, and void of passion,
 will adiudge to bee euill, or con-
 trary to the spirit of God, whose
 honor loues iudgement.

CHAP. VIII.

Justification.

BEing aduertised by my frinds, that the specious and shining mid-day diuell, did sifit in such manner, that litle repute, which the better sorte afforded me; and weighed it in prophane weights, and not of the Sanctuarie of spirituall counsels, which without artifice I had learnt, and communicated without enuie (as the wise-man sayth, speakeing of what he knewe) God by his mercy so established my heart in grace, that I was no wayes moued with this newes; knowing that we ought by good to overcome euill: and the remembrance therof would haue perished in my memorie, euen with the sound; had I not beene aduised, nay obliged,

by persons of eminent dignitie, and meritt, to place (being absent) my penn in lieu of my tongue, and to couch in writeing, this blessed spirituall counsell, wherof the noyse was so greate and the speach so diuerse : Which I did most innocently after my arriuall at my ordinary residence, saying with *David*, O lord I will sing forth thy iustifications in the place where thou hast assigned the abode of my pilgrimage. In this I yeelded vnto the desire of those persons of qualitie, (whose will was to me à lawe, and whose iudgement had greate authority ouer mine) rather then to my owne peculiar inclination, which was to be silent in sufferance, saying onely in my heart to God: I remayned mute, and haue not opened my mouth; for it is thou that hast permitted, if not giuen, this stroke ; It is in thee to free

me from this calumnie, or to deliuer me vp vnto it : Yes father let it be done according to thy pleasure; Thou knowest wherein we should giue way, or whether we should oppose the malicious tongue, that plots deceitfull wiles: Thou hast sharp arrowes, and coales of desolation, wherewith thou mayest purifie those polluted lypes, that haue more neede of purifying then those of the Prophete. Thou canst enuiron me with the Buckler of thy truth, impenetrable to those dartes, throwen in obscuritie, against those that are right of heart, and sent with that feeble force, that they seemed to come from the hands of children: Thou canst by the splendor of thy countenance, discover the ambushes layd in darknes against the reputatiou of the innocent: Thou ô lord that con-

foundest ; and ouerthrowest the haters of peace, and who haueing it in their mouth doe not carrye it in their heart: Thou that promistest to giue it to such as loue thy lawe, and that scandalle shall not reach them. Soe farr then was this tempest from breeding any disquiett in me, that I praised God, for that he had cutt my sack, and compassed me about with gladnes ; Solaceing my self with the Apostles, in suffering some reproch in the seruice of God, for à Soule. In fine, being ouercome by the intreaties of those whose frindshipp might commaund me, I resolued vpon à smalle defēce, blessing our lord that taught my hands to skirmish, and my fingers to fight : I sent them therfore à breife discourse which beares this title *A spirituall aduertisemēt to Penitents about the choise of à Director.* It fell immediatly into di-

these hands whose curiositie caused
 many copies: and as waters which
 passe through mynes do much al-
 ter the cleerenes of the spring, so
 the course of a treatise becomes
 troubled passing through the hands
 of copists, wherby the faults are
 infinitely multiplied. And vpon
 notice giuen me not longe since,
 that a printer went about to putt to
 the presse one of those copies thus
 maymed and corrupted in diuerse
 places, to hinder in some sorte this
 euill office, I reuewed that litle
 work wherein the reasons were
 thicke, and the words lockt vp, be-
 cause I had much labored for bre-
 uitie, to th'end curious spirits might
 not languish after the ready know-
 ledge of the truth of a fact, or pro-
 position, I haue much enlarged the
 in this treatise, where I cheefly tye
 my self vnto order and methode,
 as vnto that which conduceth more

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vnto cleerenes , which I highly
affect.

C H A P. IX.

*Spirituell Counsell touching Directors
and Confessors.*

BEfore I deduce them I thinke
it necessary to knitt together
that which I haue sayd concerning
the act which gaue occasion vnto
this webb, with this ensueing dis-
course. As I was then meditateing
on my retourne vnto my residence,
I remitted this Soule, healed of her
scruples and vexations, into the
armes of the heauenly Prouidence,
haueing giuen her for a rule and
leuell of perfection in her voca-
tion the *Philothea* of my blessed
father, assuring her that if she ob-
serued this rule, she should liue

before God in sanctitie and Iustice, both now and in all eternitie. And haueing caused her retourne vnto her *Confessor*, whom I found to be an excellent man, and very able to guide her; I assured her, that followeing his counselle and direction, which I iudged very good and wholsome, and walkeing simply, and confidently vnder this conduct, she could not but arrive at a secure harbor. I told her besides plainely and roundly, that I did not approue of this double guide, of a *Confessor* and *Director* at one time, vnlesse the *Director* were as well versed as the *Confessor* in the practise of the Sacrament of *Penance*, and made ordinary profession therof: moreouer I required in this *Director*, so much aduantage both in science, and experience, aboue the *Confessor*, that he were able to be his maister; So

that the opinions both of the one and the other might not so combatt one another, that the spirit of the partie directed, should stand doubtfull and diuided in it selfe: further, though I would not take parte with inconstancie, knowing that one of the Prophetes makes instabilitie to be à punishment of the sinnes of *Ierusalem*, yet neuertheles in the act of *Penance*, and the interiour, I sided with liberties; and as I did not finde fault with the tyeing ones self to one *Confessor* or *Director* so that distraction were easily auoyded: Soe neither did I commend that voluntary seruitude, not being ignorant, that either extremitie might be vicious. And as in the one it were to relye too much vpon à creature, malediction being pronounced in holy writte against him that trusts in man, and putts his confidence in the

flesh, which is but haye and dust:
 So in the other, it were to flye
 from braunch to braunch, and
 buzze over euer flower, but neuer
 to make honey: perswadeing my
 self, that in the temper of à medio-
 critie gouerned by discretion, one
 might, stick to an vnitie, without
 renounceing à pluralitie, and some
 times to make vse of à pluralitie,
 and not doe iniurie to an vnitie.
 This I shewed her by the exam-
 ple of two holy Congregations of
 Woemen', the one of *Carmelites*,
 whose holy and Angelicall life
 casts forth à sacred odor in I E S V S
 C H R I S T which embaulmes the
 whole church: The other of
 S. Marie of *The Visitation* founded
 by my blessed father, which as the
 litle Violett of March, growes lowe
 and in the shade, but fayles not to
 send forth à most odoriferous swee-
 tenes, and à sent of most holy exam;

ple ; Now in theis two sortes of communities, they enioye this freedom , by their constitutions , for all of them to take in generall, diuerse times in the yeare, extraordinary *Confessors* ; and in particular, this grace is neuer denied to a sister, when it is reasonable and advantageous to her consolation , or spirituall profit. As for the rest, concerning conferences with learned, deuoute, and spirituall persons, the same is not onely graunted them with a holy freedome , but likewise counselled and perswaded, in regard of the ample benefitts which it brings to the progresse of the Soule, in the way of saluation: Though I am not ignorant that the pluralitie of counsells, some times, perplexeth spiritts , cheefe-ly those of the sex which hath infirmity for its share. But who knows not, that there is nothing so

good, which may not by excesse
 or abuse be depraued? If then such
 à libertie be giuen vnto women,
 both reformed and inclosed, liueing
 vnder à farre more strict discipline,
 then à secular person who hath its
 Soule in its owne hands, why might
 not she then iustly mak vse (with
 the blessing of God) of so honest,
 and profitable à licence, consulting
 with diuerse Oracles, and according
 to the Apostle, makeing triall of
 many spiritts, not to tye her self
 vnto any but the good? It is ther-
 fore in my opinion à thing no lesse
 tormenting, and daungerous, so to
 oblige oneselfe vnto à *Director*, or
Confessor as not to endure the ap-
 proach or relish of an other: as to
 chaunge euery daye without re-
 lyeing vpon any one. Wherfore
 this aduise of an auntient wiseman,
 who would that me should loue so,
 as if we should one day hate, and

that we should hate, as if we should one daye loue, seemes to me may well be practised in the subiect wherof I speake, in suffering ones self to be spiritually guided by à *Director* or *Confessor*, as if the next day he were to loose him (which happenes euery daye in the frequent transmigration which the conuentalls make. And so to leaue any one, as if shorte time, he were to giue him self vp againe to his direction. By this meanes he shall preferue his spirit in a perfect libertie, which consisteth in à totall disingagemēt of all that is not God, what soeuer pretence he may conceaue not to regard any creature, but in God, and, for God, and in some relation which the thing created hath to the Creatour. For to conclude, no man can serue two Maisters, It is necessary that we haueing but one heart, it should dwell

in God alone; The bedd is to strait
the couering to shorte, two cannot
remaine couered therin. Ah! Let
God liue, and who is like vnto God?
And who would not breake all
other chaines, but that chaine of
perfection which linkes vs vnto
him? O liberty of my heart, thou
art too generous euer to subiect thy
self to any other then to God alone,
or to regard any will but his, In o-
bayning those whom he hath giuen
vs for Superiours, and placed ouer
vs, to whom he commaundeth the
same obedience as to him selfe, be-
cause he speakes vnto vs by them,
and who heareth thē, heareth him,
and who despiseth them, despiseth
him. All obedience is imperfect
which hath any other aime; for
which cause the Apostle exhorteth
seruants to yeeld obedience vnto
their Masters, not as to men, but
as to God; And the Apostle teach-
eth,

eth vs, to receaue à Prophett in the name of God, and not in the name of the Prophett himself, yf we desire God for our reward. It was in that spirit of perfect libertie which, I counselled that Soule in her election of à *Director*, and *Confessor*, without separateing those two qualities of the same person, in case she should thinke it fitt for her spirituall aduantage, to putt her guidance into other hands then those wherein I left her; And to serue her for à torch, and rule in this choise, I markt her out the fourth chapter of the first parte of my B. fathers *Philothea*, where that holy *Prelate*, in few pages, comprehends no lesse judiciously, then succinctly, whatsoever is necessary in this behalfe.

C H A P. X.

*Three qualities necessarie to a
Director, Science.*

BVt towards the conclusion he desires three qualities in this *Director*, which I explicated vnto her one after the other, though insisting cheefely on one, which in this place I purpose to deduce more at large. He ought to be (sayth this diuine person) replenished with *Charitie*, *Science* and *Prudence*. If one of theis three partes be wanteing in him, there is daunger in placing ones self vnder his conduct. Behold few words, but which containe a very large sense, and which are as the foundation and basis wheron the ensueing discourse is built. He wishes in him *Science*; for if one blinde man leade

Another, how can it otherwayes
happen, but both of them must fall
into the ditch? Leauethē, sayth our
saiour of the bad Preists of the
lawe, they are blynde, and leaders
of the blinde. For if we be obliged
to seek the lawe from the mouth of
the Preist, is it not necessary that his
lipps should be gardians of *Science*?
When the Oracles become dumb,
they cease to be Oracles, and the
doggs ordeined for garde, when
they bark not, are nothing wroth.
If in euery arte ignorance be bla-
med, euen to the pointe of being
culpable, when one is ignorant of
that, which by his profession he is
obliged to knowe; how much more
will it then appeare in the Arte of
Artes, which openeth and shurteth
Paradise, and which conducteth
soules, to the blessed and cursed
Eternitie? The bloode of such as
loose them selues, by the default of

those that vndertake (though vn-
 pable) to guide them, will not an
 accompt therof be demaunded
 at their hands by the Prince of Pa-
 stors? If the salt be come infatua-
 ted, and the light extinguished;
 Where-with shall à man season?
 where-with shall à man enlighten?
 If those who ought to beare the
Science of our lord through the
 world, haue not the *Science* of the
 voyce, nor the *Science* of Saintes, to
 witt, that which inspires sanctitie,
 and giues the knowledge of salua-
 tion vnto the people; If they haue
 not the key of knowledge to distin-
 guish leprosie from leprosie, that is
 to say, mortall sinne, from that
 which is not mortall, how could
 they teach the *Science* of goodnes
 and discipline, and to haue this
 sayeing of the wise-man applied
 vnto them, that the knoweing lipps
 are à pretious fountaine? Truly

where there is no knowledge (sayth
 the same Wise man in the Prouerbs)
 ther can be no good for the Soule.
 And as à child finding no milke in
 his mothers breasts , doth drie vp,
 languishe , and perish ; so à Soule
 languisheth , and famisheth when
 she findes no pasture of instruction
 from the mouth of her *Director*.
 For the bread of lyfe and vnder-
 standeing which should be broken
 vnto litle ones is her nouriture , and
 without the word of life , and life
 eternall , she cannot direct her
 stepps to the wayes of Peace. He
 then who hath not this bread in his
 house , let him not meddle in the
 conduct of people ; nor performe
 the office of *Aaron*, vnles he know
 how to resolue difficulties , and to
 leade the sheepe in the pastures of
 the knowledge of God. It is true,
 this knowledge , absolutely speak-
 ing , is not requisite in an eminent

degree(although S. Gregory calleth the gouernment of soules the Arte of Artes) so that it be accompanied with greate Charitie, à vertue(sayth the Apostle) which edifieth so much, as an eminent knowledge without it becomes puffed vp with Vanitie. It sufficeth that it knoweth to discerne good from euill, the pretious from the base; and that with the simplicitie of the doue, the Prudence of the serpent may finde place.

CHAP. XI.

Prudence.

NOW by *Prudence* we must not vnderstand that of the flesh, which the Apostle calls dead, and which being of the earth is termed terrestriall, animall, diabolicall; this

Prudence is onely to doe euill with more subtiltie, but à subtiltie which onely deceaues the eyes of man, not of God, before whom all is naked and open. But we vnderstād the heavenly, of which the wise man sayth, the knowledg of saints is *Prudence*, *Prudence*, sayth *Iob*, which is not gotten but by longe time, to witt, by much experience, according to the sayeing of that auntient, that vse ingendreth it, and memorie doth produce it; In à word, by *Prudence* I vnderstand experience, which being in à high degree, and ioyned with an indifferent knowledge, is much more desirable in the *Director* of whom I treat, thē à profound knowledge, with à slight experience. The reasō of this is euident, in regard, that for the conduct of Soules, there is more neede of action, then of contemplation, and to make them.

good, then learned. The following of vertue, and flying of vice, consisting more in action then speculation in deedes, then in discourse. And wee speak heere rather of à conductor, then of à Doctor; and of à zealous conductor, then à soaring Doctor, of à purifying and burning *Seraphin*, then of à knoweing and teaching *Cherubin*. It is enough that he haue courage to crie out without ceasing, and to represent vnto the soule the filth of sinne, better to make her conceaue à horror therof. It sufficeth that with the Psalmist, he bids the wicked leaue their iniquitie, and that they raise not vp their hornes against heauen; that they learne to doe good, and cease to doe euill. That he earnestly endeavour in season, out of season, reproveing, beseeching. rebukeing in all patience, and Doctrine. That he constrain the

straied sheepe to retourne vnto the
 good waye, which leades them to
 the eternall fold. It is enough that
 he hath à ready way of exhorteing,
 with à holy knowledge, and that
 he bring sinners to compunſtion,
 correcting them in the ſpirit of le-
 nitie: That he alſo teach the well
 diſpoſed the diuine pathes of grace
 and glory. Thus much for *Science*:
 but as for *Experience* it hath noe
 bounds, and though it be greate, it
 cannot be too great. For the hearte
 of man being à depth without
 botome, and à labyrinth full of à
 thouſand windeings, who can pene-
 trate the ſpirit of man but the
 ſpirit of God? Sith that it neuer
 remaineing in the ſame ſtate, one
 might ſooner comprehend the
 chāge of the moone, and the cauſes
 of the flux and refluxe of the ſea,
 then the various motions of the
 ſpirit of man. How then can this

experience, daughter of action, and Practise, who hath onely à superficial and generall knowledge, which they call *Theorie*? Wherefore I think I spoke according to reason, sayeing that that Soule takes pleasure to destroy her self, and is wittie in her owne deceite, which committs her guidance vnto à *Director*, who, be he never so learned in diuinitie; and in the pulpitt should speak the lāgage of Angels, and of the most able-men; is yet defectiue in practise, and vnexperienced in the administration of the Sacrament of *Penance*.

CHAP. XII.

Charitie.

BVt neuerthelesse *Science* and *Experience* without *Charitie* little auayle, which made the *Apostle*

say, If I haue the guift of Prophe-
cie, and know all the secrets of
Sciences, yet haue not *Charitie*, I am
nothing. After this powreing him-
selfe forth into the commendation
of this vertue, which can neuer
be sufficiently esteemed, fith the
God of vertues himself is *Charitie*;
He shewes by à long enumeration,
that she comprehends all others in
Eminencie, and is their Soule, and
their life. She is then the Cheife,
the Generall, the necessary *Qualitie*,
requisite in à *Director*. Without her,
it is à body without à soule, à soule
without spiritt, à spiritt without life,
à guide without eyes, à fire with-
out heate, à torche without light.
If he were as knoweing, and as elo-
quēt as an Angell; without *Charitie*,
he is but à resounding peece of brasse,
à tingling bell; without her, should
he giue all his goods to the poore,
his body to flames, it profiteth

nothing, whereas all things cooperate, and redounde tot he good of those who haue the diuine dilectiō. This qualitie is in such sorte recommended vnto Pastors, and Guides of Soules, as who resolues not to put downe his life for the saluation of his brother, is not worthy to execute this Angelicall office. Lett the Soule then in her choise well consider, whether the *Director* whom she ele&eth, be very charitable, which is easie to be knowen, as à tree by the fruite, because *Charitie*, much more then *Faith*, sheweth her self by works. Wher loue is, there is the operation, and where there is no operation, loue is not. It is à fire whose actiuitie is inseparable. Would we see the marks, and liueries therof? Let vs not seeke them in any other place, but in the greate, and diuine Apostle, who was wholly replenished therewith.

Charitie, sayth he, is patient, benigne,
 not enuious, not peruerse, she is
 not puffed vp, she is not ambitious,
She seekes not her proper Interests,
 she is not prouoked to anger, she
 thinks no euill, she reioyceth not
 in iniustice, but her ioye is in the
 truth; she suffereth all things,
 beleeueth all things, hopeth all
 things, beareth all things. She ne-
 uer falleth away. Whether Prophe-
 cies shalbe made voide, or tongues
 shall cease, or knowledge shalbe
 destroyed. These Apostolicall wor-
 des deserue to be written vpon à
 diamond, nay rather vpon the
 tables of our hearts. O that we
 would ponder and ruminare on
 them as we ought! How many
 tastes should we finde in this man-
 na? How many secrets should we
 therein discouer, not onely to ayde
 vs in the choise of which I speake,
 but also for our owne perfection?

But where shall à man finde à *Director*, who hath à *Charitie* accompanied with so many rare qualities? And hence it is that my blessed father so dearely prizeing that holy person *Iohn Auila*, who sayth, that one amongst à thousand is scarce to be found, thinks, that such à one is hardly to be mett withall amongst ten thousands. This is to take away the hope of findeing one, yea truely à man compleate in all points. But as we leaue not to esteeme the siluer of the moone, though therein some spotts appeare; so we should not omitt to make vse of à man, and to value him, albeit the gold of *Charitie* arrive not to the laste *Character*. Otherwise there would not be à Bishop in the church, if all the qualities, which *S. Paul* desireth in them ought to be necessary, before they were raised to this dignitie, by the imposition of hands, It is true,

that for the conduct of Soules, there would be required the perfection of the Seraphin, the better to purge, illuminate, and accomplish. It is true, that *Charitie* is therein required in a supreme degree, together with all other vertues which accompany her as their Queene, Patience, Meeknes, Humility, Veritie, Iustice and the others, which the Apostle noteth, and those also which he nameth not. But without stayeing to decipher all that greates retinue, I vndertake not to sett forth in its full lustre more then one qualitie, which is essentiall vnto the subiect wherof I treat, and fundamentall for defence of the counsell which I gaue; as also to proue the Iustice therof, against detractions. Hence it is that *Charitie* seekes not its proper *Interests*. Whence I gather this proposition, wherof I will declare the truth. That to make a

Good election of à *Spiritual* Director he ought to be *Dis-interested*; which is, that vnto the knowledge and experience which I haue represented, be ioyned *Charitie deuoide of proper Interest*. This being well vnderstoode, let him not feare to embarke himself vnder his cōduct, where he cannot but make à very happie voyage vnder so assured à Pilott. But assoone as one shall perceue the rock of *proper Interest*, let him speedily retire, as à vessell which is in danger of shipwrack. Behold the whole Basis, and true subiect, of this discourse, which caused me to take pen in hand for the pulling of veritie out of the throate of calumnie; to stopp and shutt vp the mouth of detraction, and cause iniquity to lye, turneing its malice on its owne face, to its confusion; So shall the woe re-tourne, and its malignitie fall backe

Upon its owne head. And I assure my self that this will proue profitable, to diuerse penitent and pious Soules; Who when I shall haue caused the scales, and filmes fall from their eyes, will know that all is not gold that glisters, and that amongst diuerse Jewells that appeare precious, there are some doublets, and withall, that the finest are not the best.

C H A P. XIII.

*That true Charitie is
dis-interessed.*

TO diuide this matter according to order, we will first speak of this *Charitie dis-interessed* in generall, and next we will discribe the *Interest* in particular, to the end this touchstone may discover the false from the true, the pure from the base

alloy. That *Charitie* carrieth vs to loue God for the loue of him self, and our Neighbour for the loue of God, there is no doubt. It is also out of controuersie, that *Charitie*, whether she regard God, or she carrie vs towards our Neighbour, is à loue of Amitie, not of Concupiscence, à distinction very common amongst Philosophers and Diuines. By the loue then of concupiscence, we affect in another our owne interest, in regard of the pleasure, honour, and profit, which we expect or drawe from thence. But the loue of amitie (in which cōsists properly the essence of *Charitie*) is à loue wholly *Dis-interessed*, and which onely and purely respects the good of the person loued, and not its owne. Although we will or procure it in God, for God, and according to God, without other pretence then the glory of God, who reco-

mends vnto vs such a dilection in imitation of his owne puritie. It is therefore my cōmaundement (sayth the sonne of God vnto his disciples) that you loue one another as I haue loued you ; and how hath he loued vs, but with an incomparable puritie of intention, haueing nothing to doe with vs for our goods, but onely out of the too greate, that is to say, extreame *Charitie*, which he bare towards vs ? Oh if this be so how litle of this pure gold is to be found in the world ? Wherefore the scripture counsels vs to buy it if we desire to growe rich, I meane of this pure *Charitie*, which makes vs to loue God, and our Neighbour without any respect of our selues, and of our owne proper gayne. For who is there that contemplates and seekes God purely for him self, without thinkeing either to auoyde hell which is seruile; or to gaine Paradiſe.

which is mercenarie? But who doth
 simplie good to performe an act
 acceptable vnto God; since the
 Psalmist him self (à man according
 to Gods owne heart) auoweth that
 his heart was carried towards the
 works of Iustice, in respect of the
 recompence which he hoped for?
 But I doe not intend heere to exa-
 mine, in what cōsists the high pointe
 of the loue of God without any
proper Interest; but onely to see wher-
 in consists the *Charitie disinterested*,
 which we ought to beare towards
 our Neighbour, principally in the
Direction of Soules. For this sacred
 oyle, this pretious Balme looseth its
 odour, and value, when the same is
 mingled with the liquour of any
 other pretence whatsover, then that
 of the glory of God, in whom, by
 whom, and for whom we loue and
 serue others. And it is in this sorte
 that God hath recommended our

neighbour vnto euery one of vs,
 makeing à rigourous lawe, not to
 hope for any thing from him by
 lending, à lawe much more severe
 in the distribution of spirituall gra-
 ces which ought to be communi-
 cated *gratis*, as they are freely be-
 stowed, vnder paine of falling into
 the ignominy and chastisement of
 the infamous crime of Symon the
 Magitian. It is this *Charitie disinte-
 ressed*, which produceth the true
 zeale of Soules, and which causeth
 those that are therewith enflamed to
 say what the auntient king spake
 vnto Abraham, giue me the soules,
 and I leaue to thee the rest. And
 with *S. Paul*; I desire to become
 an *Anathema* for my brethren; and
 morcouer, I esteeme all things lesse
 then dung, so that I gayne I E S V S-
 C H R I S T, and acquire vnto him
 soules. O how happie is he who
 hath bene found without spott of

particular pretence, and who hath not runn after gold, nor trusted in in the quantitie of treasures. But who is the man? That we may sound forth the prayses, which the wonders done by him in his life, haue merited. It wilbe he, who shalbe found free from all the interests which I now goe about te describe, and him may we take for the true *Spirituell Director dis-interessed.*

C H A P. XIII.

Of three sortes of Interest.

ALl that is in the world (sayth *S. Iohn*) is but concupiscence of the flesh, concupiscence of the eyes, and pride of life, which is to say, voluptuousnes, Auarice, Ambition. And would to God, as the

Vapours of the earth mount not vnto the starrs; so these vices might not be fastned to them who are like the starrs fixed in the firmament of the earth, raised aboue the toppe of mounteines, which is the holy Church, à citty placed on à mounteine, and the pillar, and firmament of truth. But alas to the greate grieffe of the good, we behold but too much abomination, and desolation in the holy place, that is, in the manners of such, as ought to carrie before others the lyght of the doctrine of saluation, and to preserue them from corruption, by the salt of their good example. Alas (sayth God by the mouth of the Prophet) how commeth it to passe that my beloued committs so many euills in my house? How much malignitie doth mine enimie caste into the most holy of all vocations? How much darnell of Vice doth the eni-

mie man sowe in the field of heartes
 peculiarly consecrated to me, and
 dedicated vnto the most sacred Mi-
 nisteries? All the Prophetts are fil-
 led with exclamations, menaces, re-
 proches, and inuectiues against the
 Preists which stayne their priestly
 dignitie with Auarice, and Pompe.
 And though the witten lawe had but
 shadowes, and figures; we see vnder
 the lawe of Grace too many verities
 of this subiect. But to auoide the
 malediction of Chain, and with
 Constantine to couer their defects
 with the mantle of modest silence,
 we will content our selues (speaking
 in generall not to giue occasion of
 offence for feare of opposeing the
 Ministerie to blame) in sayeing that
 all the Philosopheors haue obserued
 three sortes of Goods, the dilecta-
 ble which respect the body, the ho-
 norable which haue relation to the
 Soule, and the profitable which

con-

concerne the faculties imployed in the distribution of fortune : Soe lykewise there are three sortes of *Interests* one of pleasure, another of Honour, and the third of profite. And theis are the maine engines, which moue the greate fabrick of this world, so often described in holy writt. They are well figured in the Oxen, pigeones, and money-tables wherof our Sauour purged the Temple, when he chased from thence the buyers and sellers, vpbraideing them that they made the house of his father, wholly consecrated vnto diuine offices, à denn of theeues. For what doe the pigeones represent but voluptuonsnes, and infamous commerces accompanieing it? What the Bulls, hut proude and ambitious hearts eleuated in Glorie? What the Bancks of vsurers, and exchangers of money, but the couetous desire of

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perishing goods? O lord Iesv, ah when wilt thou come againe with a whipp in thy hand, to purge thy house of imperfections which theis mischeiuous *Interests* cause dayly to creepe into it? When wilt thou make ioyfull those other Saintes who adore thee therin, but when thy Preists shalbe cloathed with lustice? Yes, when they shalbe decked with the ornaments of saluation, which are exemplar vertues, then thy faythfull seruants shall haue greate ioye. But alas, o sauiour of the world; when I see thee assailed in the desert, by the common enimie of our saluation, and of thy Glorie, with temptations which represent vnto vs these three *Interests*; who can promise to himselfe an exemption from like encounters? And considering our weakenes, and the force of our enimie, who dare assure himself of the victorie,

without à puissant assistance of thy
 Grace? When this cursed spirit solli-
 cited thee to change stones into
 bread, was it not to make thee quitt
 the rigour of fasting, for the plea-
 sure of the palate? When he inui-
 ted thee to throw thy self downe
 headlong, had he not à designe to
 make the march vpon the wings of
 the winde, and to trie if he could
 induce thee to vaine glorie? And
 when he promised thee the posses-
 sion of soe many Empires, which
 he sett before thee, was it not to
 see if he could steale into thy hearte
 the Couetous desire of Earthly
 goods? If then he persumed to
 dare all this vpon the greenewood,
 what will not he doe vpon the
 drie? And how much aduantage
 will he haue ouer weake and frayle
 men, carryeing earthen vessels,
 which become broken by knock-
 ing one against the other? But I

finde no more exprese figure here-
 of, then that which *Ezechiel* in the
 eight chapter of his prophesie
 writeth, speakeing of the idolatries
 committed in the Temple before
 the Idole of Zeale, God causeing
 him to pierce the wall therof, to
 behold the disorders which his
 Preists committed there in secrett,
 in corners: He first sawe certaine
 woemen, who satt moorning for
 Adonis, à liuely simbole of pleasure,
 the very name wherof should not
 so much, as fall into the mouth
 of à christian, according to the
 commaund of the Apostle. After-
 wards he sawe old men (signified by
 the word *Priest*) who, sinelling to
 an odoriferous nosegay, adored
 the rising sunne; An expresse marke
 of ambition, which feedes it selfe
 with vapor and smoake. But he
 sawe à third company of such as
 adored all sortes of liueing creatures

creeping on the ground; A very cleere representation, of the abomination of auarice, à passion which is fedd with earth, creepes on the earth, and adores the mettalls drawne, for mans disaster, out of the entrayles of the Earth. O how farr are the faythfull seruantes of God, and iust dispensors of his mysteries estranged from theis miseries, and from boweing their knees before theis wretched Idolls? Indeede they resemble pigeons, and Bees, who cannot endure to make their aboade in places infested with noysome smells, subiect to noise, and where the birds of pray haue recourse. The bad odor of pleasures, the noise of ambition, and vanities, and the vniust praye of couetous desires, doe so affright them, as what soeuer hath but the resemblace of any pleaseing, vaine, or profitable *Interest*, makes them

He, leauing *Iudea* (which word in
 the sacred language signifies *Con-
 fession*) to retire them selues vnto
 the *Mountaines*, *sauing* them selues
 from the *Babylon* or confusion of
 theis disorders, within the retraite
 of a holy interiour solitude, free
 from theis contagions, desiring
 rather with *Moyles* (as sayth *S. Paul*
 writeing to the *Hebrews*) to be af-
 flicted in the seruice of God, then to
 dwell in regall *honors* and delights,
 esteemeing contumelie for *Christ*
 fare greater riches, then all the
 treasures of the *Egipt* of the world.
 Such are the birds of *Paradise*, who
 descend not heere below, but by
 the thread of simple necessitie, la-
 boureing with their hands (as *S. Paul*)
 being no burthen to any, nor
 coueting any thing that is anothers,
 contenting them selues, onely with
 foode and coatheing, such as the
 vse of nature requireth, not that of

superfluitie, and like to the perfect
 sphericall figure, which toucheth not
 the table perfectly seene, but in one
 point. Certes there are very fewe
 of these people; neuertheles some
 there are; and though hard to be
 pointed at (for they liue in obscu-
 ritie amongst the dead of the world
 as sleepeing in their Sepulchers, and
 free amongst the dead, vnknown
 to men, and known to God hidden
 from all, and from whom nothing is
 hidden) yet there are more of them,
 then is imagined, and who bend
 not their knee to Baall, before that
 image of gold and Siluer, the work-
 manship of mens hands, which is
 called *proper interest*, Nor before that
 statue variously coloured in its com-
 position, and made of so many met-
 talls, which was toured into dust
 by a litle stone. But let vs obserue
 at a neerer distance, and by retayle
 theis three *Interests*, beholding them

with à stronge water , vsed in the
 parteing of mettalls, which is to say,
 with the spirit of discerneing, to the
 end we may auoid the Snares which
S. Anthony sawe to cover the face
 of the Earth, and establishe our
 feete on the firme stone, on the
 liueing Rock.

CHAP. XV.

Of the dilectable Interest.

I Will insist very litle vpon the
 detestation of him who regards
 pleasure ; because in the subiect
 which I handle, I cannot perswade
 my self , that there is any one of
 those who are called to the directiō
 of soules, so abominable, as to caste
 such à scādall in this way of heauen,
 which they ought to teach, vn luckily
 transforming the stone of edifica-
 tion into that of offence; and that

which ought to vnloose, into a
 snare or gynne the most execra-
 ble, which can be *immagined*. And
 although the doctrine of Wise-men,
 and of many miserable examples,
 cause vs to know that there is
 nothing so holy, that findes not
 its profaner, nor any thing so good,
 which anyll minded man may not
 deprauē, the sonne of God him
 self who come for the redemption
 of the world, being the ruine of di-
 uers and a rock which crusheth to
 peecesthose on whom it falls; and
 the Sacrament of his body, which is
 the begining of life, and life eter-
 nall, doth it not render culpable of
 death, and death eternall such as re-
 ceauē it vnworthily? If then so ill
 an vse may be made of so adorable
 a Sacrament which is the sunne of
 all others; how much more easily
 may a lost soule abuse the same;
 wherof they of whom I speake are

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distributors? Since in the hath bene
 placed the word of reconciliation,
 and vnto them the keyes of heauen
 haue bene comitted. Truly how
 spirituall soeuer a man be, or con-
 ceauē himself to be, it is necessary
 carefully to remember that he is
 inuironed with infirmitie, that the
 spirit is prompt, but the flesh feeble;
 that he is flesh ioyned vnto a spirit,
 which tends of it self to Sinne,
 through an inclination which the
 sense receauē from its origine; but
 retournes not from thence, nor
 is raised vp by its owne proper
 forces. Here it is, where, according
 to the Apostle, we ought to walke
 prudently, and as it were vpon the
 ashes which cover the embers. The
 Sanctitie of *Dauid*, the Wise-dome
 of *Salomon*, the strength of *Sampson*
 proue in this dangerous incounter,
 but misery, but folly, but Weaknes.
 The flesh is a traiterous *Dahila* who

seekes onely to poule the spirit, and
 depriue it of its force, its resolutiōs,
 and to deliuer it vp to its enimie,
 sinne, which will make it blinde, and
 binde it with cordes, that it cannot
 vntie it self. It is à *Iahel* who presents
 milk vnto this *Sisara*, to take from
 him the life of grace, when she
 shall haue lulled him asleepe in the
 sleepe of sinne. Alas! the Angells
 them selues, whom the Scripture
 points out by the name of the chil-
 dren of God, will finde beautifull
 the daughters of men, which perad-
 uenture are vnder their conduct,
 and from whose acquaintance arose
 Giants the horror of heauen, and
 the monster of the Earth. *Adam*
 in the state of Iustice and of grace,
 haueing one onely woman to con-
 duct, for feare of distasteing her,
 was seduced and ledd by her vnto
 this rebellion, and to eate the fatall
morsell of the forbidden fruite;

Which was the true box of *Pandora*,
 and the source of all our miseries.
 Goe and trust then in this domesti-
 que enemy, which is our flesh; eni-
 my so much the more stronge, by
 how much the more infirme, after
 so many horrible lapses wherwith
 both the profane, and sacred histo-
 ries are but too full. Lot who was
 so holy and so iuste in à cittie the
 most abominable of the earth, what
 did he committ in the desert? Had
 the fense respect vnto blood, and
 (as à Prophett sayth) did not blood
 touch blood? *Ammon* blindad with
 his passion did he not violate all the
 duties of nature? and was there not
 one of the children of *Iacob*, and
 the lyke of *David* who defiled the
 bed of their owne father. Certes
 as all good is possible to à belecuer,
 so noe euill causeth horror to the
 Wicked. After that once God and
 his iudgements are taken from be;

fore their eyes, at all times and in euery place their wayes are corrupted. What did not the Children of *Aaron*, and those of *Heli*, in the most Holy places? Truly it happens but too often, that communications which are all pure, innocent, and spirituall in their beginnings, become in time all sensuall; edification by humane misery groweing scandalous, gold becoming black, and siluer turning to drosse; euen as the holy fire in the destruction of Hierusalem made by the Babylonians being cast into a Well dureing captiuitie, was changed into dust. How many Nabuchadonosors for esteemeing them selues Gods, became beastes? Man being in honor (sayth the Psalmist) and not vnderstanding him self, became like vnto vnreasonable creatures. Behould that which the holy Bishop of *Genoua* the blessed *Francis de Sales*

represents vpon this subiect of communications, good in the beginning, and becomming euill by the contagion of corrupt Nature, treateing of frindshipp in the third parte of his *Philothea*: For me thinks that nothing can be sayd more iudicious, or more profitable. *S. Hierom* that seuerer Director, and who had so many holy soules vnder his conduct, cryeth out strongly, according to his ordinary stile, against the too frequent commerce, too free conuersations, affected words, impertinent laughteres, dangerous priuacies, suspected familiarities with persons of the infirme sex: but principally he invayeth against presets, euen against the least, because they are so many chaines of hearts, and incēdiaries of impurities. Let euerie one say what they list, it is à hard thing, be à soule neuer so circumspect, that an intention haue not

alwayes some thing of the sinister,
 as well in giueing as in receauing
 presents. The same is so shadowed
 and subiect to elusion, as often times
 vnder the cloake of Charitie, Cha-
 ritie is offended; and, as the Apes
 their younge ones, we strangle by
 too much embracing. Take it not
 that way, you think no euell, but
 the diuill is alwayes there to thinke
 for you, and continually layes am-
 busches at your heeles, and for the
 weaker part, and lesse defended: Tis
 to handle an artificiall fire, which
 burnes when we least imagine.
 There is no trusting of à Serpent, it
 may come to passe that he sting you
 not (sayth *S. Hierome*) but there is
 much more lykelihooe to beleue
 that he will sting you: say the same
 of the sex which deceaued man, after
 the Serpent had deceaued her. But
 I will presse this *Interest* no farther,
 because it is the most couered, and

most hard of all, in the subiect I
treate of; but such, as sometimes
sparkling forth, causeth the greater
scandalls, and for which no punish-
ment rigourous enough can be or-
deyned. I will belecue that God
hath à particular care to preserue
from ordures this founteine of the
house of *Iacob*, ordeyned for the
purifying of vncleane persons. Wee
likewise see that our sauiour who suf-
fered in the cōpany of his Apostles,
by the ambitious, couetous, vsurers,
blasphemers, persecutors, wratfull;
indiscreete, incredulous; could ne-
uer indure à person suspected of any
dishonestie. It was demanded of
Plato, why in his lawes he had not
ordeined some punishment against
Patricides; because (sayd he) I doe
not belecue that nature produceth
such horrible monsters. And when
one demaunded on à certaine time
of à Lacedemonian, what was the

condemnation of Adulterers in Sparta, he answered merrily, to pay à Bull, who had à neck longe enough to be able even from the topp of the mount Taygetus, to drinke of the river Eurotus, and it being replied, that it was impossible to finde such an animall, It is no lesse hard (replied agayne the other) to finde an adulterer in Lacedemonia. For my parte I thinke, that the like ought to be sayd of those of whom I speake, and that à man must needs be worse then à diuell, and extreamely wicked, to abuse the remedie of all euills, and to make poison of the Antidote. It is à small matter to say that such as should become so desperate, would procure therby their owne damnation, which the Apostle speakes of those who after the vowe of continencie, followe the desires of sensuality, couering their

fault with the Vayle of an honorable Sacrament. But one may say that they neede à particular hell, or that there is no chastisement rigorous enough, to punish à crime which cānot be committed without horrible sacriledge, nor named without detestation. Leauing then this work of darknes, lett vs passe to the two other *Interests*, the *honorable*, and *profitable*, which are as the Mid-day diuell, and the arrowe which flyeth in the day., because they are sought for in this function wherof I treat, with so faire and plausible pretences, that the best eyes are dazelled therat, and the most iudicious become therby surprised.

CHAP. XVI.

Of the honorable Interest.

NOW the honorable *Interest* is two wayes secretly sought for; so much the more subtile, as lesse distrusted. For ther are some who make vse of *Directors*, to mount indirectly to some ambitious pretence, those layeing their snares à farr of, and insinuateing themselves into the Spirits directed by such guides, as are better concealed then knownen, they vse them as steps and degrees to raise them selues to those places, wher vnto they pretend: and for that respect they leaue no stone vnmoued to erect their building, & to bring it to perfectiō. We haue à verie expresse example therof in the Gospell of the two

Children of *Zebede* who caused this ambitious request to be made vnto our Sauour by their mother, Who grounding herself, vpon the right of parentage (as if *Sion* were built vpon flesh and blood) came adoring and demandeing : commaund lord that my two Children may both of them sit neere thee, the one at thy right hand, and the other at the left : Whereunto our Sauour made that excellent answere which every one knoweth. O how many ambitious *Directors* inmploy euen tatlinge woemen in solicitations, greate ones in vnderhand laboreings, sometime for the cheefest chaires, sometime for the most famous Auditories, thus conuerting the Thones of veritie, into Theaters of vanitie. How much doe they make vse of them, and of their impertinent recommendations, and importune requests, to obtaine of greate ones,

and Princes, benefices, offices, dignities, Prelatures; Ambition leaueth nothing behinde, it makes à ladder of euery wood. Well then, make accompt of theis INTERESSED DIRECTORS in their designes of their owne aduancement, who guide you through the Vales of Humilitie, which way them selues goe not, walking vpon the topps of mounteines, and on the wings of the winde, but doe you that which they say, and imitate them not in what they doe. It is true and euery one knowes this distinction which the Gospell teacheth vs, but the practise therof is so difficult, as more men reflect on the deede, then on the word; and if nothing comes out of the sack, but what is in it; how would you haue à vaine man to speake other then vanities, and false follies? Turne thy selfe away from those (sayth the Apostle

to his Timothie) who haue onely
the apparence of pietie , but re-
nounce it in effect.

CHAP. XVII.

*A Character to discern the Ambitious
Director from the generous.*

THere are others who not find-
deing them selues capable
enough or befrinded , to aspire
vnto greate charges or preemi-
nences , haueing nevertheles a
swolne spirit, proude, and puffed vp
with self-opinion , doe establish in
their meane condition , a certaine
Empire, by their artifices , on the
simple credulitie , or credulous sim-
plicitie of some , who place them-
selues vnder their conduct. I must
decipher their Character , to the
end wee may flie them , like as the
bees doe from places subiect vnto

resounding Ecchoes. And to the end it may appeare, that I haue, noe designe to weigh downe one scale, to raise vp the other, according to the deceitfull vse of the false ballances of humane iudgement; nor that I would by a false weight, incline to any side, lett it be knowne once for all, that in this Treatise, I intende to blame the vice of *proper Interest*, be it vnder what roabe soeuer; as well secular, as claustrall, as well Pastorall, and Sacerdotall, as Conuentuall and Cenobiticall. For as I am not ignorant, that in the one, and in the other condition, there are very holy *Directors*, and most *Dis-interested*; so know I but too well, that there be some whose designs are not so holy, nor so Iust, as they neede not to be yet more sanctified, and justified; nor so pure as they may not well say with *Dauid*, O lord

wash me yet more from my ini-
 justice. Let him the who shall looke
 into this glasse which I am about
 to present, consider whether hee
 hath the spotts which it represents,
 and lett him endeavour to remove
 them, purifieing his intentions,
 takeing away what is earthlie and
 humane, from à fūctiō which ought
 to be altogether heavenly and di-
 vine. You shall then know it by
 this; whether à *Director* hath winde,
 and presumption in his head, accor-
 ding to the auntient Prouerbe, whe-
 ther hee carrie hay in his horne,
 whether he taketh vpon him à
 certaine ascendancy ouer the spirit
 he directeth, whether he speake
 with à certaine authoritie austere
 and cholerike, whether he make
 himself the vnderstandeing, the suf-
 ficient, the learned; whether he be
 self-concepted and will rule the
 roast, whether he will not suffer one

to repleie vnto him with humilitie;
 whether he disgrace the milde and
 respectfull oppositions which are
 made contrary to his opinions, whe-
 ther he take agreate deale of state
 vpon him like à Rabbie, like à Mai-
 ster, like à Pedagogue, or to say
 better, like à Pedant, whether he
 desire to hold an Empire of regen-
 cie ouer à meane scholer, whether
 he affect that his reasons should be
 prised as decisions, his decrees as
 Oracles, his ordinances as inuiola-
 ble lawes. I say not that he should
 forbear to speake in this function,
 as haueing authority; for he is there,
 in the place of God, vpon the seate
 of Iustice, judgeing the tribes of
 Israell, the tribes of our lord,
 who giue testimony to his glorie
 by the confusion of their confes-
 sion, I say not that he should fayle
 to correct the vnquiet, the scrupu-
 lous, the vnrulely, and to haue (as

that Prophet) à forehead of diamond to be à hammer breaking the stony hearts, and bruizing the face of the mightie; let him not cease to resist euill euen to their face, and to ouercome it with good: let him not fayle to reprehend such as are reprehensible, coniure them to amēdment, to reproach their rebellion against God, to tell the house of *Iacob* her true faults, and to make her ashamed of her crimes. Nothing must be omitted to rouse vp the sinner from the sleepe lethargie of his iniquitie, he must sigh from the hart, as if he roared, imitating therein the Lionesse, who finding her whelp layd fast à sleepe, and thinkenig him to be dead, wakes him with her roareings: he must crie out *Lazarus come forth*, Sinner cease to doe euill, retire thy feete from wicked wayes, preuicator retourne to thy heart. No no, hu-

militie consists not in such basenes
 of heart which is called cowardice,
 or timiditie ; It is à vertue noble,
 stronge, generous, but of à courage
 respectfull, benigne, sweete, and like
 vnto steele , whose temper is so
 much the more stronge , by how
 much it is the more sweete and pli-
 able. Let then in the name of God
 à true value be sett vpon authoritie;
 let the Penitent be made to vnder-
 stand , that it is the Spirit of God
 which speakes vnto him by the
 mouth of the *Director*, as it is writtē,
 they who haue by the imposition of
 hands the sciēce of the voice, speake
 not as of them selues, but it is the
 holy Ghost which speaketh in thē,
 and by them. Let the *Director* raise
 himself sometimes with *S. Paul*,
 and if he must needs holily take glo-
 ry, let him glory in our lord, let him
 magnifie his ministrie, let him say,
what, seeke you to knowe by expe-

perience that it is I E S V S - C H R I S T
 who speakes in me ? Sacred and
 Apostolicall termes!

C H A P. XVIII.

*Authoritie seasoned with Charitie
 & Humilitie.*

B Vt let him season, for Gods
 sake, theis sallies with soe
 much sweetnes that therein truth
 may appeare without vanity, and
 that Charitie which (sayth the
 Apostle) is not ambitious, may
 therin shine in all simplicitie. Cor-
 rection without the spirit of suauitie
 is à bitter Coloquintida, which putts
 death into the Pottage. God in-
 habitts not the whirle-windes, nor
 dwells he in the fire-brands, in the
 noise of the Torrent, in the voice
 of the Thunder of diuers waters;

but in the whistling of a most sweete
and pleaseing gale. Antimonie ill
prepared is a dangerous Medi-
cine, and although the viper be
mingled with the Treacle, yet the
quantitie therof is so smalle in
comparison of the other ingrediēs,
as the poison hath noe force to
hurt. There is a certaine naturall
sharpnes in correcting, which is to
be tempered with so much modestie,
and aromatized with soe much gra-
ce, as it resembles, being rightly
valued, those greene walnutts, and
preserued Quinces, whose bitternes
is drowned in sugar. Wee ought
to imitate the good *Samaritane*, who
powred wine into the wounds of
the hurt man, but mingled with
much Oyle, to the end they being
clensed by the sharpnes of the one,
they might be healed by the vnctiō
of the other: and to doe like the chi-
rurgiōs who dipp the points of their

launces in oyle before they open the impostume. Breifely, to giue correction vnto our neighbour, like as the cakes of the Sacrifice of the old lawe, wherein there was very litle salt, amongst à greate quantitie of milk, and meale, and to cause him to take it as wine of the Palme, and the pomegranett, whose tarte sweetnes, and sweetish sharpnes is much more confortatiue, and delicious, then distastfull. Certes it is necessary to vse authoritie, for as the secular arme beares not the Sword for nothing, but to reuenge crimes and cause them to feele à iust chastisement; soe is it not in vayne that the firery sword, to witt the sword of the flameing word of God, is placed on the tongue of the Preist, who, as à *Cherubin* guards the entrie of *Paradise*, ought to vse it for the glory of the God of hostes, to penetrate and transpeirce the

heartes, and to arrive even vnto the very diuision of the Soule, of the Spirit, of the Marrowe, and of the nerues. But it is needefull that this direction should be all- wayes amiable, and that mercie should swime aloft, aboue this act of Iustice. It is needefull that this authoritie exercised ouer Soules voluntarily submitted, and who offer voluntary sacrifices vnto God at the feete of his Ministers, should bee seasoned with much respect, and dilection: and since it is the authoritie of God which is reuerenced in *Directors*, they ought therfore to practise it with the spirit of God, with is *Charitie* it self. For in conclusion, they haue not power to authorise themselves, but to authorise God in soules, and to cause him to reigne in them by dilection. Wherefore the good are called the children of diuine dilection. Neir

ther doe I knowe whether this spirituall authoritie consigned to *Director* (without the act of the keyes which bindeth or looseth) be giuen them to performe the act of authoritie; but I knowe well that it is giuen them to performe the act of *Charitie*. The sonne of God whose preisthood is eternall, being à Preist for euer according to the order of Melchisedech, and to whō all power is giuen, in heauen and in earth, and all right of iudgement; is well called à Lion for his authoritie; but he is also tearmed à lambe for his *Charitie*, yet à lambe dominator of the earth, to shewe with how much *Charitie*, and Humility, he hath tempered his authoritie reigning by the woode of his crosse which was accursed and infamous, before it became sanctified and glorious. And beareing his key, to witt, his scepter on his shoulder; And what is this

cepter, but the crosse, on which
 being exalted he gaue testimony, at
 the same time, of his extreme *Char-*
itie, drawing all vnto himself; his hu-
 militie annihilating him therto as
 à tender worme; the reproach of the
 world, and the refuse of the people;
 and his authoritie eclipsing the
 sunne, made the earth to tremble,
 the stones to splitt, the graues to
 open, the dead to rise againe, and
 astonished all nature. But who seeth
 not what à thunderclapp his autho-
 ritie hath made, euen to draw ve-
 ritie out of the mouth of his eni-
 mies, who were constrained by so
 forceable and conuincing testimo-
 nies to acknowledge him for the
 sonne of God, causeing the con-
 fession of him to issue out of the
 same place, from whence came
 blasphemie, that his *Charitie* and
 humilitie are yet become more fa-
 mous, because they are much more

esteemed in the holy scripture,
 which onely speaks of this excesse
 of *Charitie*, which caused him to
 giue his life, for the propitiation of
 our sinnes, and of his annihilation,
 and humiliation, which made him
 obediēt euē to death, and death of
 the crosse. This sayd he himself, like
 à good Pastor, and Prince of Pa-
 stors, and Bishop of our soules, and
Director of *Directors*, that he came
 to serue, and not to be serued; hau-
 ing for that cause taken vpon him
 the likenes of à slaue in becoming
 man, and (speakeing to his disciples)
 I am, sayd he, in the midst of you
 as à wayter at table not as sitting
 with you. In this spirit, not of au-
 thoritie, but of *Humilitie*, the greate
 Apostle would be vnderstoode by
 the faythfull, in so many places,
 where he cales himself, not onely
 à seruant of *Iesus - Christ*, but for
Iesus - Christ à seruant of all those

who beleue in him, and who desire his comming. Then sayth he, lett euery man regards vs as seruants, and ministers of God, and dispensers of his misteries. Besides he addeth, that the cheefe pointe is to finde amongst so many dispensors one saythfull. What meanes this, to finde out one saythfull, but such à one as putts not his hand to the portion of his Maister; and who, like *Ioseph*, toucheth not his spouse, with is Glorie; Glorie which God reserues to him self, with such à Ielousie, that he protestes neuer to giue, nor communicate it to any. Now, is not this to touch the apple of his eyes, and there where he is most sensible, and to say with the first rebellious angell, I will place my seate vpon the North, and I wilbe like vnto the highest, which then is done, when the *Director* assumes, appropriats to himself the re-

uerence giuen him for the author-
 ritie of God, of whom he is the
 Image in his function of remitting
 finnes, and of the guidance of sou-
 les. And deserues he not the same
 intertainement which the asse in
 the embleme receiued, who gloried
 in the adorations which the ido-
 lators made to the goddesse Ises;
 whose image he carried, as if those
 honours had bene addressed to him?
 It is not vnto you *ô Directors* to
 whom so much respect is borne, it
 is to him who beares the keyes of
 death, of hell, and of life, and who
 hath made you the porters, in giue-
 ing you the vse of them, and what-
 haue you which you haue not re-
 ceiued of this soueraigne Lord, to
 whom onely thanks are due, and
 in whose name you preach remissio
 of sinns, he remitting them by your
 ministry when that you vntie those
 who are loaden with heauy chaines

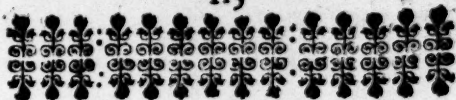
of inquisition? Were it not an impertinent thing, for à treasurer of à Prince, if he would that he vnto whom he deliuers à somme of money by order from his Maister, should remaine his debtor? Is it fitt for the instrument to attribute to it selfe the honour of the workman, and for the pensile to appropriate to it selfe the glory of the Painter? An Angell in his splendor appearinge on à time to S. Iohn, who takeing him for God would haue adored him, sayd, doe not this, I am but thy fellow seruant. O vaine man who art no Angell but à counsellor of the earth, and made of earth, and shalt retourne to earth, what à shamefull lesson doth this celestiaall spirit giue to thy vanitie? Wherof canst thou boast dust and ashes? And who art as the dust, the shittle-cock of the winde, which

tosseth thee hither, and thither,
 whirling about thee. Retourne,
 retourne into thy self and remēber
 to say (reflecting on the Soules
 which put them selues vnder thy
 conduct) they are reasonable spirits
 Christian spirits, reasonable spirits,
 which are not to be led with à bridle,
 and sharp *Canes* like vnto horses,
 nor bruised with à barr of Iron as
 earthen potts: With the same mea-
 sure that I shall measure vnto them,
 I shall one day be measured my
 self. This will assuage thy haughtie
 humour, which carries thee to great
 thinges, and will make thee tend
 the care of thy heart, to those words
 of the Prince of the Apostles,
Above all things haue à continuall
Charitie one towards another, because
this vertue couers the multitude of
sinns. Assiste one another without
murmure. Let every one, accor-

ding to the grace which he hath received from God, communicate the same as à good dispenser, vnto others. If any one speake, let it be as the wordes of God; If one exercise any ministry, let it be by the vertue which God hath giuen him, to the end that in all things God may be glorified by IESVS-CHRIST, vnto whom is glorie and empire world without end. Doe you see how the empire and authoritie of all that which passeth in the conduct of Soules, ought to be referred vnto God, to whom alone apperteines honour, and glorie? Not vnto vs ô lord, not vnto men, but vnto thy name let praise be giuen. As the inferious would serue and obey better, and with much more perfection, if they regarded no other then God in the person of those

Whom he hath placed' over them;
 So superiours would much more
 perfectly commaund, if they were
 thrust on and induced by noe other
 spirit then that of God, which is
 the spirit of loue, of good-will, of
 dilection, and of accomplished
 suauitie.





THE SECOND PARTE.

CHAP. I.

Of opiniative Directors.

TO this Character of *Ambitious Interest*, I ioyn another which is, when the *Director* is so wedded to his owne opinion, as not being content to despise other mens, he blames them with outragious termes, and with fauour of insolencie. The same is not onely against *Charitie*, but likewise against *Modestie* which requires that of our selues, and of our capacitie we still nourish humble thoughts.

and that we preuent others with honor, and with à fraternall tender-
 nes; that we respect their reasons,
 although they seeme to vs weake.
 There is à certaine notable diffe-
 rence betweene common oyle, and
 that of Balme; both of them being
 put in à vessell full of Water, that
 swims on the topp of the water, and
 this falls to the bottome. But in case
 you make lampes therof, in extin-
 guisheing the match of that which
 shalbe composed of common oyle
 it will cast forth à stinking smoake;
 if of the other, there will yssue forth
 à perfume of an odoriferous sauer:
 Such is the difference found bet-
 weene the *Directors* infected with
 the *Interest* of vanitie, and the *dis-*
interessed: For they willing to haue
 their conduct preferred before all
 others, drawe vpon them selues an
 ill odour, by which they thought
 to rise in esteeme. But the other,

who giueing place to all by à difference of *Humilitie*, and respect, as an *aromatique Balme*, becomes an odor of life vnto life, and à pleaseing fauor vnto *IESVS CHRIST*. Certes true *Charitie* is not riotous, it endureth all, it beleeueth all, it hopeth all, it reioyceth not in wickednes, but its whole delight consists in trueth. In it she rests, not being solicitous whether it proceed from her owne spirit, or from any other.

CHAP. II.

Of the Jealous.

FROM thence we gather another passage of the same Apostle, to wit, that *Charitie* is not *Jealous*, whence we learne how much is wanteing in those *Directors*, who through childish *Jealousies* (for enuy slayeth the litle ones sayth the Wise)

man) become intoxicated whē they
 who once were submitted to their
 conduct, consult with others then
 them selues, and receive their be-
 nediction. Who would belceue this
 weakenes of spirit to be in such
 strong persons, who seeme to carrie
 others? Who would imagine that
 soe light à matter were so hard for
 them to supporte, since they them
 selues lay vpon the shoulders of
 theise poore Soules, as vpon pack-
 horses insupportable burthenes?
 Alas, it is neuertheles but too too
 true, and would to God it were lesse
 frequent; I speake in generall, I
 scandalize none, noe not the Mi-
 nistry it self: But to speake the
 trueth there is euery where but too
 much of man, and this auncient
 prouerb is found too true, that the
 office declares the man, which is
 to say, makes known his litle or
 greate worthe. This litle empire

Which some seeke to establish is much suspected of tirannie. This bitter zeale reprehended by S. *James* which breeds contentions proceedes from à wisedome which is not from aboue, but earthly. Let vs conclude with the same Apostle, and declare how it is à diabolicall animall. It is an animall, because Ielositie is an animall passion, and of the sensitiue appetite; but is diuellish, when through malice it thwarteth the good, and opposeth greater glory of God. Moyses that charitable man, who for the conseruation of his brethren offred to be blotted out of the booke of life, was far from this fantastlicall humor, being solicited to oppose himself against certaine persons that prophesied, why sayd he, become you Ielous of me? I wish that all the people might prophetic, and that our lord would bestow on them his

spirit. Some one with à more discrete zeale may answere with *S. Paul*, are all Doctors? are all Apostles? are all Prophets? Pedagogues enough, and few fathers. But it is easie to reply, that the spirit of God doth breath where it pleaseth, that he is able out of stones to raise vp Children to Abraham, to speake in the midst of stones, or to make the very stones them selues, as he made the Assse of the Prophet, to speake. And though he of whom they are Ielous, might haue some defects, yet will he neuer proue so ill qualified as *Saul*, *Balam*, *Cayphas*, who as wicked as they were, ceased not to be true Prophets. I doe not deny but there is à good Ielosie for soules, and their aduancement in vertue, wherof the Apostle sayd, I emulate you with the emulation of God, for I haue resolved to consecrate you intirely vnto *Iesus-Christ*,

Such was the Ielofie of the Angell
 who guarded *S. Cicelie* and was the
 preseruer of her integritie. And
 one may cōiecture by the words of
Daniell to those auntiēts who would
 haue seduced chaste *Susanna*, that
 this Sainte had à protector of her
 virginitie. The zeale of *Phinees*,
 and that of *Mathathias* are renowned
 in holy scripture. And the Apostle
 wills that we pursue the better guifts.
 But who sees not that this Ielofie is
 all in God, and of God? vnto whom
 it is to be wished that euery soule
 were immutably fastned. Oh how
 much is it *Dis-interessed*; and purged
 from all self loue, and how far dif-
 ferent from that which is wholly
 filled ther-with, and is the roote of
 all emulations, enuies, brawles, con-
 tentions which *S. Paul* reprehends
 with so much vehemencie in his
 Epistles to the *Romanes*, in the 1. and
 2. to the *Corinthians*, to the *Galathes*.

ians, to the *Philippians*, to *Timothie*,
 and to *Titus*; as also *S. Iames* in his
 Canonickall. For this is tumultuous,
 imperious, boysterous, and seek-
 ing it self rather then IESVS CHRIST;
 and the other is sweete, quiett, pea-
 ceable, and makes vs glad to be-
 hold in another that which we our
 selues want, to the end God may be
 glorified in all and euery one. Such
 was the zeale of that holy Preist
John de Auila, who desisted from the
 enterprise of an Ecclesiasticall Con-
 gregation of holy life which he had
 begun, when he sawe on foote the
 Societie of IESVS, which he thought
 might suffice for that time, not di-
 uersifying Institutes without ne-
 cessitie, which is rather to multiply
 Orders, then to magnifie the ser-
 uice of the greate Maister, who or-
 daines all for his glory. Those are
 the greate soules who onely desire
 the aduancement of the kingdome
 of

Of IESVS-CHRIST, not caring by whom it be done, that others reigne without them, what doth it importe the? that others are noble, and they ignoble, that others are stronge, and they weake, to them it is indifferent; that they die, so as IESVS reigne in their hearts, is their desire, and it is the summe of their wishes, to haue the fauour to suffer death for the *Absalons*. The vessell of the flesh and of proper *Interest* is it broken? Their Charitie is dilated. The pitcher of self-loue (as a holy father of the church sayth) is it burst in sunder? The lampe appeares which puts to flight the Army of Madian. They who bee thus *disinterested* are well pleased, that the soules vnder their conduct doe consult whith others, to the end their counsells haueing passed the examen, and touch, might cause them to be obserued with the more assu-

rence, in case they growe good, or
 correct them where moderation is
 requisite. He that walkes in this sim-
 plicity, proceedes with much confi-
 dence. If likewise they see them sel-
 ues reiected, and abandoned by
 such, as will walk according to the
 desire of their owne hearts, and fol-
 low their proper imaginations, they
 are not therewith contristated, but
 prayse God who had both trusted
 them with those soules, and resu-
 med them. Are they blamed or
 blasphemed? They pray. Doe men
 curse them? They blesse. Are they
 persecuted? They endure it, esteem-
 ing them selues the excrement,
 and drosse of the world; Are they
 forsaken for others? They haue but
 à litle vertue, yf they haue not so
 much as that *Pericles*, who being
 reiected in the election of the Pre-
 torship, many haueing had more
 voyces then himself, reioyced that

the towne of Athens had so many honest men. Such was the loue which he bare to his countrie..

CHAP. III.

Of those who captivate soules.

BVt when Iealousie arriues to this point (behold another mark of distinction) of bindeing, and looseing soules ; by takeing from them the freedome not onely of consultieng with others, but also of disburdening their consciences vnto them: Certainly this tyrannie is not of that sorte which can or ought to be indured, yf there remaine the least spark of vigour, or light of reason. And if the cause be not very manifest, this proceeding is extreamely suspected of ambition, of false dealeing. He that doth ill hateth the light, he that

followes our Sauour, walkes not in
 darknes, and detesting its workes,
 walkes honestly in the day of per-
 fect cleerenes, reioycing like that
 Roman whose house was so open
 on all parts as one might looke into
 it on euery side. The first thing
 which the Wolfe doth when he
 seizes on a sheepe, is to lay hold
 on her throate, to hinder her from
 cryeing, and calleing for, by her
 voice, the ayd of her Pastour. Our
 Sauour sayth of him self, that he
 had spoken nothing in secrett, but
 openly to the world. If no other
 but wholesome counsells be giuen,
 there is no doubt, but they may be
 communicated. Good of it selfe
 casts forth its beames as the light;
 We ought not to blush at the Gos-
 pell, nor at the knowledge taught
 by the sonne of God crucified, if
 we will not that he be ashamed of
 vs before his Father. S. PAUL was

Very farr from this humour, which
 enthralls soules, so often repeateing,
 that he onely giues counsell, noe
 commaunds, and that he layes nor
 snares nor ginnes. How doth he
 cry out against those, who sayd, I
 am of Apollo, I of Cephas, I of
 Paul? Why, were Apollo, Cephas,
 Paul, crucified for you? Noe noe,
 all are yours, and you are *Christer*,
 and *Christ* is Gods. The *Director*,
 who without à solide cause, and
 withall held good and iust by the
 Penitent (who likewise shall doe
 well therein to take the aduise of
 some other person prudent in the
 mysticall word, as the Wise-man
 sayth, that is, experienced) tyes à
 soule in such sorte, as that he for-
 bids it to consult with another,
 ought for this sole action (I speake
 it boldly, because it is necessary) to
 be shunned as à Rocke. For al-
 though he hath neither in his coun-

sell, nor in this prohibition any
 sinister designe, yet gives he aduan-
 tage vnto the Tempter, who will
 lay snares for him, and who more
 subtile then Archimedes, desireth
 but à point to plant his engins, and
 so remove by them à settled heart
 from its proper seate. I repeat once
 more the better to engraue this im-
 portant aduise in the readers minde,
 that à *Director*, which will not be
 forsaken for another, and who is
 disturbed at this mutation, ought to
 bee abandoned, and changed for
 another. S. Bernard aduiseeth Pope
 Eugenius neuer to bestow Benefices
 on such, as shall require them; be-
 cause sayth he, onely by their de-
 maunding them, they declare them
 selues vnworthy to obtaine them.
 We must obserue the same in the
 subiect wherof I speake, and speedily
 shake of the yoke of him, whose
 ambitious *Interest*, seekes to make

his Penitent's *flane*. Let vs boldly
 breake those bonds, let vs cast off
 this vniust yoake; He that dwelleth
 in the heauens will laugh at their
 follie, and commend our courage,
 in the preservation of our iust li-
 bertie. I know there is noe rule
 so generall, which admitts not
 some exception, and that there may
 happen cases, which will oblige a
 much *dis-interessed Director* to inuite
 one sweetely, and without any obli-
 gation, or constraint to retourne,
 now and then, vnto the same Tri-
 bunall, to finde whether he hath
 kept his promise, whether he hath
 auoyded the occasions of sinne,
 and whether he hath bene fayth-
 full in the execution of counsells
 giuen him, to get out of that preci-
 pice. Retourne, sayth the spouse
 three times in the Canticles, re-
 tourne Sulamitesse, retourne, that
 we may behold thee. But this is

done after so sincere, so litle enforced, so sweete à manner, as it is easie to see, that the bridle is slack, and that the reynes are governed by à gentle hande, and that the Penitent him self is condemned by his owne iudgement, and followes therein rather his will, which assisted by Grace tells him, that it is good for him so to doe, then the motion of him that putts him forward without pressing, and bringeth him in without oppression. O how differently doe the gentle beames of the Sunne and the impetuositie of the Northeren Winde despoile man, and how easie to be discerned. Feede (sayth the Prince of the Apostles, speakeing to the Pastors, and conductors of soules) the flock of God which is committed to your charge. But how? (*Mark Director*) not by constraint, but voluntarily, not as haucing

Domination, Signioritie, Empire;
 ouer the Chergy of our Lord, but
 by à good example, procedeing
 from the bottome of your soules;
 that when the Prince of Pastors
 shall come, you may receaue at his
 hand an incorruptible crowne of
 Glory. O how well sayd this greate
 and generall Vicar of IESVS-CHRIST?
 and according to the doctrine of his
 Maister, who before had sayd vnto
 his Disciples; the kings of Nations
 exercise their Empire with power,
 but you shall not doe so: Contra-
 riwise let the greater amongst you,
 be as the lesser, he that preceedes
 as the follower, and he that com-
 maunds as the seruant. Certes I
 haue alwayes much esteemed the
 moderation of à wise auntient, who
 seasoned his commaundments with
 such à temper of modestie, as he
 seemed rather to entreate, inuite,
 and persuaade, then to vse his au-
F v

thoritie. All yeeldsto loue, therē
 are onely voluntaries in its vessell,
 none prest: There is nothing so
 powerfull as loue, whose force the
 Scripture compares to Death, and
 Hell: Meekenes shall haue all the
 earth for its heritage, saith the Psal-
 mist, heritage conquered neither
 with bow, nor sword, but after à
 manner, so much the more firme,
 as more amiable. Whereas the
 manner of commaunding with
 power, and authoritie, which God
 blames so much in Pastors by Eze-
 chiel, destroyes much more then
 it edifieth, retardeth soules in the
 way of Vertue, more then it ad-
 uanceth them: Because naturally
 Pride is hatefull vnto God, and
 men. For who can beare with Pa-
 tience the foolish guidance of an
 arrogant, and sterne countenance,
 and the Magistrall tone of these
 people, who like those whom the

Gospell reprehends for dilateing
 their Philacteries , and enlargeing
 their fringes that they might be
 esteemed greate obseruers of the
 lawe 'neuer think them selues suffi-
 ciently raysed , but by the deba-
 seing of others , nor their authority
 ouer soules established , but by the
 contempt of others , who perad-
 venture had more of Gods talent
 to gouerne them. A Moncke
 called Demophilus in the time of
 S. Denis Ariopogite Apostle of
 our France , haueing chased away
 with fist and feet a poore Penitent
 sinner , who in his opinion vn-
 worthily approached to the sacred
 Misteries , therin iudgeing of him
 as the Pharisee did of Marie Mag-
 dalen comming to kisse the feet
 of our Sauour , to wash them
 with her teares , to annointe them
 with her sweete ointments , and
 to dry them with the hayre of her

head, and after this greate scandall excited with a false zeale in the face of the church and people, boasting therof as of an heroicall act, was sharply reprehended by that holy bishop of our Guales, as we reade in a learned and eligant epistle which he wrote vnto this insolent person, who reioyced in his euill, and tooke glorie in his confusion; teacheing vs by this badd example, and by an other no lesse noteable of Carpus bishope of Candie, with how much sweetenes, and moderation, the Conductors of soules ought to make vse of the voluntarie submission which they render them for the loue of CHRIST, who being Lord of all, was well pleased to be subiecte to IOSEPH and MARIE.

C H A P. III.

Of such as magnifie of purpose
theire condition, bee it
Pastorall.

BVt obserue à litle the malice of
Self-loue; when this imperfe-
ction perceiues it self discovered on
the one side, it couers it self on the
other, and seekes to mount vnto
the empire by another way, wherby
one may soone perceiue, that he
who prefers himself before others,
falls into such à degree of folly, as
for the cure thereof there is more
neede of *Helebore*, then reason. And
if his enuie, and lealousie chance
to be discovered, then he beco-
mes yet more ridiculous, for there
is none but derides the Enuie of
Cain, of *Iosephs* brothers, of *Saul*, of
Aman, and such like franticks;

Therefore it is 'necessarie to mask
 it vnder some other artifice, which
 is practised when à Pastor comes
 to raise the dignitie of à Parish by
 his discourse vnto Soules vnder his
 conduct, saieing, that it is the mother
 church of à faithfull Christian, that
 it is there where he is regenerated
 of water and the holy Ghost, that
 the Pastor spouse of this church is
 his true father, that it belongs vnto
 him to answere for the Soules which
 liue within the limitts of his
 parish, that there is an obligation
 there to receaue the Sacraments;
 that their assistance is due, that ther
 the Parochiall Masse hath greate
 aduantage aboue the private Masses
 which are heard els where; that the
 Sacraments of Baptisme, of Matri-
 mony, of extreame Vnction, are
 there administred; as also from
 thence is taken the holy *Viaticum*
 to carrie vnto the sick, and that it

would be of geater edification ther
 to receaue the two other Sacra-
 ments of *Penance*, and the *Eucharist*,
 then elsewhere, in regard of the good
 example which those of the same
 parish owe each other, and à thou-
 sand other such like reasons which
 they who serue in Parishes may
 bring for the maintenāce of Order,
 and *Hierarchicall* police. Besides if
 one would rest there, and content
 himself with the praises and prehe-
 minencies iustly due vnto churches,
 in this manner, it were in some
 sorte excuseable, though self-love
 plaies there his parte openly
 enough, vnder the cloake of the
 Interest of honour, and preference,
 the man hideinge himself vnder
 his dignitie, and that of his church;
 à subtiltie too grosse not to be dis-
 couered. But when one vncaſes
 himself, and excedeing the bounds
 of good māners, comes to declame

against persons , and places of
 priuiledges , against the troupes of
 succour which the Generall of the
 Church-Militants armie sends for
 the aide, and defence of ordinary
 Pastors , and that insteede of appro-
 uing their labours , and assistance,
 they are blamed, as ouerthrowing
 order , and troubleing the state of
 the hierarchicall policie: truely this
 shock is too boisterous, and shewes
 too apparently , that there is some
 other motiue then the zeale of
 foules, and of the glorie of God,
 which causeth theise words of pre-
 cipitation: and that it is the *honorabile*
Interest, which spurs on such spirits,
 whose tongues frame those com-
 plaints soe full of iniustice. Seekeing
 then to fasten the Laetie to their
 Parishes as statues to their Niches,
 pictures vnto their frames Planets
 to their heauens, without giueing
 them à decent libertie of visiting

Other churches, were truly vnder the cloake of politicall order, to ouerthrowe the order of *Charitie*, with the sacred spouse hath established in his holy seller, which is to say, in his paternall prouidence.

CHAP. V.

Be it Cenobiticall.

L Et vs now behold the other side of the medall, and say miserie on all sides, not to say mischeefe with the Prophett: For if the Pastors are not excuseable, who keepe their sheepe so subiect, and inclosed in their parkes, as not to giue them the libertie some time to feede in the pastures of Pietie where they may be nourished, and made fatt by wholesome doctrine and good example (qualities which

are found in churches of well reformed communities how can a man couer the practise of those who by a litle empire so much the more potent, as lesse apparent, and soe much the more binding, as more interne; diuert the sheepe from their foldes, alienate them from their pastors, allure them from their parishes, and by an art not of Thessalie, but of persuation, cause the haruest of others to passe into their owne fields. But this being not the place to speake of the *profitable interest*, let vs onely treat of the *honorable*. I wishe that a particular Director would not tie vnto him self the Soules which he conducts. Who sees not the crooked way of self-loue, when he entertaines them with the excessive esteeme of the Cenobiticall state in generall, willing by this thundering crack, to deface that of the

Pastorall, as if it were of lesse value? When it is displaied with à curious search, and with magnificent wordes, how many Emperors, Emperresses, Kings, Queenes, Princes, Princeesses, Dukes, Duchesses, greate lords, and ladies haue left the pompe of the world, to retire them selues into cloisters? How many saints and greate persons, from thence haue bene taken out, to be Popes, Cardinalls, Bishops? How many Martyrs, Confessors, Doctors, haue therin bene eminent in Sanctitie, and learneing? And then when he shall come to his particular order, what will not his mouth vtter out of the abundance of his hearte? It is à common place, out of which there is not getting forth, when one is once entered. What soeuer is holy, what soeuer is pure, what soeuer is eminent, what soeuer is of good odor in the church

of God, is there heaped together. It sufficeth to be of it, or at least to be associated therunto, to receaue letters of filiation, to participate of soe many Fastes, Disciplines, Vigills, Prayers, Mortifications, Studies, Singings, Preacheings, Pilgrinnages, Sufferances, and such like workes, which are therein exercised, and practised. O what à happines to haue à colligation with all this? that one may drawe vnto himself so many greate and litle cordes, so many girdles, so many scapulars, Rozaries, so many Tertiaries, or Tertialeets, so many confraternities, congregations, associations which are so many young shoutes of the Empire of Orders, which extend their branches euen vnto the Sea of the world, and their plants vnto the riuers of secular families.

C H A P. VI.

*Of the honorable Interest of Confraternities as well Parochiall,
as Cenobiticall.*

BUT what? It seemes you blame soe many holy *Confraternities* established for the saluation of so many Soules, approued by the holy Sea, and which bring forth so noteable fruite through out all Christendome. Alas I would blame my self, who am (thanks be to God from my whole heart) for the most part moued therunto by my desire to participate with all those who feare and serue God. Ah! God defend me from so criminall and odious a thought: Noe truely, I doe not reprehend the thing, nor its good countenance, but onely

the imperious hooke hidden vnder
 theis faire apparances: For (reſer-
 ueing to ſpeake hereafter of the
profitable Intereſt) who ſees not, that
 this is to bring the young Aſſe to
 her Dame, and that they are ſo
 many bands wherof uſe is made to
 authorize, if not the particulars of
 an Order, yet at leaſt the Order of
 theſe particulars, who ſitting at the
 ſterne of the whole Broterhoode
 giude at their pleaſure thoſe who
 are embarked in the veſſell ? We
 will treat by and by of the abuſe
 of *Confraternities*, as well in Paro-
 chiall churches, as *Cenobiticall* which
 looke after profit ; Here we will
 onely ſpeake of him who makes
 by this induſtrious Pietie, and in-
 genuous deuotion, heads and go-
 uernours of people, ſuch, as by
 their condition haue renounced
 this charge, and who hauing de-
 parted out by the greate gate, doe

neuertheles reenter by those litle ones, and withdrawe the gouernmēt of Soules from those who by their offices are charged with them, and are answearable before God and his vice-gerents: in some sorte also trauerseing, not to say ouerthrowing, the Order of Hierarchicall policie and discipline. Of this I doe not speake without booke; For in the proper fould, wherein I was placed à sentinell, I haue hertofore discovered certaine Tiercelets as birds of passage comming from à farr, makeing their roundes and visits, exerciseing in laye families and purely secular, vnder the cloake of these filiations, acts of spirituall iurisdiction, causeing accompt to be giuen of actions, making of faults (as they call them) ordaining, commaundeing, inioyneing exteriour penances, causeing them to kneele and to aske pardon, in the

same manner, as if they had exercised full Cenobiticall authoritie: If this be not for the cobbler to goe beyond his laste, I know not what is. For being thus, as it is most true, that there is no Confraternitie in which the rules or constitutions oblige to a veniall sinne, I say more, there being no rule (one onely excepted) of all those which the church approveth for the gouernment of Cenobites, that oblige vnder paine of sinne, vnles it be in the breach of sollemne and essentiall vowes, proceeding from the propertie of the vowe which cannot be infringed, as the Apostle teacheth vs, without acquireing damnation. Who seeth not, that though one be inrolled vnder the Standerds of all theise Confraternities, as well seculars as regulars, he is tied to nothing in rigour of iustice, nor with burthen of conscience,

science, nor hath other prerogative, save that they who have given their names into theis holy societies, gaine all the graces, and indulgēces which the holy sea hath distributed vnto such as therein shalbe registred, by performing the works and conditions annexed to these priuiledges. Now then to affect such gouernments, which are onely for the more decencie, and to the end all may passe in good order within the *Confraternitie*, to make obligatory lawes vnder paine of sinne, and bands which tie men by dependencie on superiours either Parochialls or claustrials, who sees not that it is to turne *Charitie* into Iustice, Iustice into iudgement, and iudgement, which is the fruite of Iustice, as the Prophett Amos saith, into wormewood? Hence so many obseruances which are truely most holy in claustriall deuotion, but

often in the ciuill, very vnfit, and which cause much murmurings and many disorders in families, I haue said enough to be vnderstood by those who ought to vnderstand me, one must not so much blowe the nose, that insteede of purging the braine, the blood gush forth.

CHAP. VII.

Of bad Emulation.

YET hitherto I finde all supportable : but when one passeth the line, and that to eleuate the direction of Cenobites, some debase, some defesteeme, some crie downe that of Pastors, and of those who vnder them labour in the clergie, and in the Hierarchicall order, it is that which woundeth Charitie, it is that which offends veritie, it is

that which ruines modestie. That
 Cenobites praise Cenobites may
 passe, similitude is mother of amitie,
 amitie of esteeme, though it be to
 bring in the Prouerb drawne from
 those animalls which scratch one
 another in the month of may.
 Let the Preist commend the the
 Preist, let them magnifie the mini-
 stric as much as they please, let
 them aduaunce it with all their
 power, yet will their wordes be
 infinitely inferiour to the iust grea-
 tenes of this dignitie, which the
 very Angells the selues reuerence,
 and the sonne of God himself
 hath taken neuer to leaue it. But
 let these men take heed, how they
 vnderalue those who make pro-
 fession of the state of perfection,
 and that he that eates, disdain not
 him that fastes, because all haue
 receiued of our Lord, some so, and
 others so, and all are seruants of one

Maister, though after à different manner of seruice. For as all the Angells are spirits serueing the diuine Maiestie; So likewise are all the Preists as well of the cleargie as the Cenobitts all visible Angells of the God of battailes. Let them not be so indiscreete to say of these aydes, the Romãs will come and take from vs our dwellings, which is to say, such as are extraordinarily sent, and as missionaries of the Sea Apostolick, as if the Pastors themselves did not receiue their ordinary mission from the self same spring, since the whole church is founded vpon this Rock. This Emulation would not be good, but rather iniurious vnto him who holdes on earth the leiftenancy of IESVS-CHRIST, who can send labourers into his vinearde in such time, in such number, and after such à manner, as to him shall

seeme good, exercising by them his full power and seueraigne authoritie. Otherwaies, who should reiect them; should reiect in them, him that sent them, and euery one knoweth how much Dauid was irritated at the outrage done vnto his Embassadours. And theise are not onely Embassadours of the Sea of S. Peter, but also of IESVS CHRIST, exhortinge Soules to reconcile themselues to God. But likewise on the other side, it is to be wished, that Cenobites in the exercise of their mission, which is onely by way of addition, would giue honour vnto whom honour is due, as tribute ought to be payd to him who hath right to leuie it : yeelding vnto Pastours as well Diocesans as subalternes, as well vnto Preists as vnto other Ecclesiasticks of the clergie the respects which their ranck deserves, without giueing by tearmes

of contempt, or of litle esteeme,
occasion offence vnto some, and
scandall vnto weake Soules. Let
them adorne, with as many elogies
as they shall please, the Cenobi-
ticall life, wherof there be greate
volumes which place the excel-
lencie, dignitie, vtilitie, glorie, emi-
nencie, and perfection therof aboue
all that is in earth, even aboue the
dignitie of Kinges, and Popes, let
them extoll it at their pleasure
aboue the Angells, saying with the
Apostle, doe not we iudge the An-
gells? How much more the seculars,
and the twelue tribes of Israell? Let
them produce their Apocalipses,
and let them shewe vs one of their
Patriarckes with the world vnder
his feete, with all his crownes, Bau-
dricks, and Miters another with
crosses, Crosiers and Pastorall en-
signes for his foote stoole; and other
holding the armes of God like ano-

ther Moises, and hindering him from casting vpon the world the fiery darts of his wroth, by the three scourges which depopulat it; Another beareing vp with his shoulder the church of S. Iohn Lateran mother and matrix of all others, being ready to fall although the sonne of God hath called his church the Pillar, and foundatiō of truth, which can neither faile nor perish; that he hath promissed therunto the assistance of his spirit euen vnto the consummation of Time, and engaged his word of truth which remaines eternally, that all the gates of Hell shall neuer preuaile against it; let them call them selues the salt, and light of the erath, the most illustrious portion of the flock of Iesus-Christ, the Apostles of the new and old testament, that Heauen would dissolue, that the earth would be swallowed vp, and that all the whole

Masse of the vniuerse, would re-
 tourne into its first Chaos without
 the science, conscience, documents,
 labours, austerities, praier, and
 meritts of Cenobites. We will
 conceiue therof yet more then
 they can be able to saye. Wee will
 willingly leaue them in this braue
 esteeme, in this odor of life vnto life,
 that their flowring vine cast forth
 its perfume; that euery one runn
 after them in the odor of their Vn-
 guent, and their druggs. But at
 least that this exaltation reach not
 so farr as to depresse an Order
 which *Iesus-Christ* approued, not by
 his Vicar-generall, but established
 it himself, and wherein himself is
 ranked, beinge made eternall
 Preist, Prince of Pastors, and Bishop
 of our Soules. If they be Hebewes
 so are the Ecclesiasticks of the
 cleargie, who by an odious word
 are tearmed seculars, which scarce

One would giue vnto Laicks. Are they Israelites? so are the Pastors. Be they of the seed of Abraham? so are the others: let, vs raise the text, and fill the sayle with the Apostle; If they are Ministers of Christ, the Pastors (not to speake indiscreetely) are yet more then they, exceeding them in labours, and how so? Behold it in this scantling. Who labours most in the administration of the Sacraments, whether Pastors, who haue seauen vpon there shoulders to administer at all times, in all places, all howers, by charge, by state, by obligation of conscience: or Cenobites, who haue two of the euen at ease in their churches, in their Tribunalls, in their Altars, without charge, without obligation without any dutie on their part. Obserue for this purpose the tenth chapter, and the two next following of the second to the Corinthians.

For it troubles me to transport hither the sharp and forcible wordes thereof, which would beare à certaine inuective aire, drawn out of their trunck ; and which would seeme bitter out of the impetuous streame of this Apostolicall torrent. It is à bad way to aduance himself in glorie, by obscureing that of another, as if one could not raise him self, but by makeing others his footestool. Such is the misery of the world, that there can be no generations without precedent corruptions, nor profite raised to one, but by the damage of another. But to beleue that some doe all, and others nothing, that they who are obliged to labour should be vnprofitable seruants; and such as haue no obligation should beare the waight of the day ; to place the principall in lieu of the accessory, and the light for darcknes, in calling good euill, is

That which vrgeth the patiēce of Iob
 To call Pastors dumb doggs, Seas
 without water tost about with win-
 des, barren trees twice dead; scūms
 of the sea, Wandring starrs, feeding
 themselues, and other such like
 cherisheings taken out of Iude, and
 sinistrously applied, is à litle cōtrary
 to modesty. To cry that they haue
 wakned the guardes, and sentinells
 of the church in sight of Heresie
 whilst the doggs slept, to compare
 them selues to the Geese of the
 Capitoll, is to doe like newe Wine
 which pollutes the vessell in purg-
 ing it self of its scumme. To call
 Preists, surnamed seculars, with à
 certaine accent of ill grace, people
 doing their owne will, as if à so-
 lemne vowe made betwixt the hāds
 of à Prelate in the Sacrament of Or-
 der, of which they are neuer to be
 dispensed withall, did not as much
 take à may the will from à man, as à

vowe made without the Sacrament:
 and in which one may be dispensed for
 diuers causes; as if the forsaking of
 himself recommended in the Gospell
 vnto all Christian of what condition
 soeuer he be either in the single life,
 or in Mariage, did not take away
 proper will so much blamed by the
 spiritualists which is the ground of
 all sinne, and the onely fuell which
 nourisheth the eternall flames. As
 if he who conformes his will vnto
 that of God, obeying his lawe,
 could be called proper voluntary,
 and as if after the vowe of obediēce
 offered vp betweene the hands
 of a superiour, a man might no
 more make vse of his proper will,
 and by very absurd consequence
 should become impeccable. O God,
 how the children of men deceaue
 the selues in their waights, and how
 their iudgements are subiect to
 caution, since that they weigh them

in weight and weight, which is to say the vertues, and faults of another in one weight, and their owne in another; vniust both in the rigour of the one, and in fauour of the other. Lett vs close this passage slippery enough, with this sweete sayeing of S. Iames, If any man think him self to be Religious (by this name you may think that he speakes of all those who are of the Catholique and vniuersall Religion, not of those who applie this generall and proper name to all Christians, vnto particular assemblies) not bridlinge his tongue, he deceaues his owne heart, and his Religion is vaine. Religion pure and without spott towards God, is to visitt the Orphanes, to assist the Widowes in their tribulations, and to preserue themselves from the contagion, and ordures of the world. Now who doth this, but he,

that in the *sonne* of God towards his Neighbour is deuoid of all *Interest* of Vanitie? For it is that winde which makes the tongue to play, and sturrs vp murmurs. Let the Penitent then take heede in the choise of a *Director*, whether he preferr himself aboue another, whether he contemne him, whether he speake ill of him; or whether omitting the person, he raiseth his owne condition, be it Clericall, be it Cenobiticall, whether he preferr his Church, his Parish, his Order, his Rule before others, with excessiue tearmes, or which importe a debasement of others functions, or *Institutes*: For without doubt such a head hath more neede to be gouerned, then to meddle in conducting, and he cannot be secure in such hands; to him agreeth the motto *Physician cure thy selfe.*

 CHAP. VIII.

*Of the Vowe of particular
Obedience.*

LET vs conclude this character of *honorable Interest* with this passage; which in my opinion as it is the more remarkable, so is it the more evitable. The same, is when à *Director* of what condition focuer of *Cenobite* seekes by his perswasions to entangle à soule in obligations or Vowes of Obedience personall, or locall, that is, to confine it to à certaine place vnto the *Directiõ* of à particular Order, desiring vnder the pretence of the greater merit, or more ample perfection to range it vnder the lawes, which establish an interiour Empire, to the preiudice sometimes of the condition of the person guided. From

thence one falls into a blinde Obedience, laudable peradventure in some case (for I knowe that graue and holy Authours haue commended it, makeing vse of the examples of Isaac, and the daughter of Iephth) but dangerous in many others, if there be no exception of things commaunded, and forbidden by God himselfe, whome we must rather obey then men; for as much as it is subiect to be led into precipices, if the guide who directs it be not well assured. I know that here some alledge wonders, and that the scripture seemes to thunder from all partes against proper Wisdome, proper Will, proper motion, that those who think them selues wise, are truely fooles; that, we ought to be as litle children; that the obedient man speakes of victories; that Obedience is better then Sacrifice; that our Sauour rendered himself

obedient euen vnto the Crosse; that
 he who walkes plainly, walketh
 confidently, and à thousand such
 like allegations. But likewise on
 the other side, when we are aduised
 to mingle the Prudence of the Ser-
 pent with the simplicity of the
 doue, it seemes that obedience takes
 not away the spirit of discerning,
 which makes vs to render vnto
 God, and vnto those who hold his
 place ouer vs, à reasonable seruice.
 If one beate oyr cares with this
 sayeing of Dauid, I was made O
 lord as à horse vnder you, and be-
 hold I am alwayes with you, cannot
 we reple with the same Prophett,
 man being placed in honour, vn-
 derstood not his dignitie, for which
 cause he hath bene compared vnto
 horses, and made like vnto them?
 When they who diue into the Sea to
 fish for Pearles, descende into the
 hollow places, they there cause

light by oyle which they carrie in their mouths: To finde the pearle of perfection in à particular Obedience, I conceaue that the oyle of discretion is therein most necessary, that we may cleerely see what we doe; otherwise in steede of growing rich in Vertues, we runn the hazard to become like that inconsiderate of the Apocalips, poore, naked, and miserable. You see well that I speak heere of à speciall obedience, of à particular soule vnto à particular *Director*, not of that which is made in the solemne, and publick Vowe of the Cenobiticall life. For though this same hath neede of some kinde of light to discerne, whether that which is commaunded by the Superiour be not contrary to the diuine lawe; In all that is indifferent to be performed, it neede not be had. But the other is much more in the hād of his owne counsell, and ought

to walke with much more circumspection, euen in such things as seeme indifferent, and as if it marched on flowers, where some serpente might lay ambushes at its heeles. What? (will one say) can you finde fault with the simple and secret Vowes of particular obedience, which so many holy soules haue made vnto their *Directors*, of which the examples are reported by the blessed Francis of Sales in the 4. chapter of the first parte of his *Philothea*? Thankes be to God, I think I haue some practise in that book, as also some knowledge of the spirit of that holy Author: But to take that place precisely, he brings onely one of S. Elizabeth of Hungarie who putt her self vnder the obedience of Doctor Conradus, with an extraordinary submission; he speakes nothing of à Vowe. Marrie he addes indeede, that S. Teresa.

besides the vow of Obedience, which she, as Religious, had made vnto her Superiours, made yet à particular vow, vnto one of her Confessors, which is à superabundance of Pietie, laudable truely in this greate Saint, but which would not be so peraduenture in another. For in à Monasterie of women, what Superiour would approue, that one of the Sisters should make the like vowe of speciall Obedience? Which causeth me to answere by this auncient Prouerbe, that one Swallowe makes no summer, nor à particular action à generall example. Let vs say then, that this subiection made by à settled purpose, or by vowe, may be good when it proceedes from the franke, pure, and free will of the person that subiecteth himself, without any necessitie, precipitation, perswasion, or induction; euen as the first Mirthe

which commeth out of the tree, by way of sweete gumme, or distillation, is much more esteemed then the second, that is drawen out by incisions, scrapeing, or scratching of the rinde. Wherefore the *Spiritual Director* truly dis-interessed, doth not onely not exact, nor euer perswade such an obligation and Obedience, but when seruour suggests it vnto the soule, vnder his conduct, he makes longe triall, whether this motion preceede from the spirit of God, or from some indiscreete, and immoderate zeale: and doth not inconsiderately permit this tye to be made, what soeuer Image of Sanctitie the action made by the Vow, of it selfe doe beare. For albeit on the one side à good work receaues some augmentation of Value, according to all diuines; yet it is à medall of both sides, and à knife of two edges, and

On the other parte there is often
 daunger, and alwayes Iealousie of
 some impertinent obligation. And
 it is needfull that the *Director* be
 like an honest woman, not onely
 free from all euill, but also from
 any suspicion therof: the integritie
 of reputation, or rather the repu-
 tation of a perfect integritie, being
 extreamely necessarie in soules to
 serue God with profit and edifica-
 tion. I knowe a soule which being
 willing to oblige it self by Vowe
 to performe some act of Pietie, was
 dissuaded from it by the B. Francis
 of Sales, one of the most holy, and
 most *dis-interessed Directors* that euer
 was: Notwithstanding he did not
 therby hinder it in the execution of
 that act, which ought to be reitera-
 ted euery day, contrariwise he ex-
 horted the continuation of the
 same by constant purpose and firme
 resolution: But he was not of opi-

nion that à vowe should be therein
 vsed , because (sayd he) vowed
 actions, though of their owne na-
 ture excellent , yet by accident are
 they subiect to greate scruples &
 perplexities. I would willingly lay
 open the conceit of this holy Pre-
 late, who was not onely à man, but
 à Seraphin on earth , and who had
 the gifts of counsell , intelligence,
 and of Wisedome in à verie eminent
 degree , as his writings doe suffi-
 ciently testifie. I likewise know
 that he held at the triall of interior
 mortification , and humiliation à
 greate and holy soule more then
 eight or nine yeares , before he
 would promitt it to make an entire
 retraite from the world, and to con-
 secrate it self vnto God by an abso-
 lute abandoning therof ; and if his
 quiet, humble, and condescending
 spirit (if euer ther were any such) had
 not yeelded vnto the opinions of à

greate Prelate; the holy Congregation which he hath founded, had remained in the simple obligation, according to the first Institution without passing further into solemne vows intituled *An order vnder the rule of S. Augustine*: So farr was this holy Pastor from the spirit of constraint, and seruitude, so highly did he prize voluntary Sacrifice; and how greate an enimie was he vnto this domination which some *Directors* establish ouer soules, by this so faire à way in apparence, and so aduantageous, by their imperious pretences. This is not in the least sort to derogate frō the prerogative of holy vows, so much commended in holy scripture, and by all antiquitie. No truely, and who could doe it without sacriledge, and blasphemie? But neuertheles à man may say therof as of the Arke which was so holy, and yet notwithstanding

ding it did not belonge to every one to touch or looke into it. The examples of the Bethsamits, and of Osa are dreadfull for this cause; and the censor is not put into the hands of all the world. He who can take it let him take it, it is sayde of one of the Euangelicall counsellis; and all conceaue not this word; it is spoken vpon the same subiect. And the scripture it selfe doth admonish vs not to vow rashly, sayeing that it is much better not to vowe at all, then not to render the vowe when it is made. Surely the *Director truly dis-interessed* will neuer settle him self in the confidence of à soule by such à way. For as lealoufie is à marke of sick loue and accompanied with distrust and suspition, so they who make vse of theise industries to binde soules, and oblige them to their persons, or to their Churches and communities; witnesse how

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much they are distrustfull, either of their proper conduct, or of the inconstancie of the directed soules, which is to dis-oblige them by obliging them, as the jealous hate in loueing, for as much as their loue hath all the effects, and all the markes of hatred.

CHAP. IX.

The Band of Dilection.

THe true bande of soules in the sacred commerce wherof I speake, is that of perfection, and that of perfection is that of *Dilectio*. There is the perfume drawne from the Spouse, perfume which hath all its force in its sweetenes; there is the band of Charitie, that bande of humanitie wherof the Prophet speakes, bande which tyeth the litle lambe to the sides of her dame,

and the chicken to the henn, bande
 most stronge, though very gentle:
 Bande which tied the Apostles to
 the sonne of God, when they were
 fast ioyned to the wordes of his
 mouth, as litle children vpon the
 bosome of their mothers. Lord
 (sayed S. Peter in this tender sense)
 to whome shall we goe, but vnto
 thee who hast the wordes of life,
 and life eternall? The soule, which
 by à respect accompanied with à
 holy confidence; cherisheth its
Director with à gentle amitie, but
 stronge, sweete, sacred, wholly spiri-
 tuall, is much more powerfully
 tied and submitted vnto him, then
 by all those meanes, which the de-
 sire of mainteyning ones self in
 credence, and authoritie, causeth
 them to inuent; who desire to com-
 maund with an yron rodd, and not
 with that of Aaron, all couered with
 flowers and fruits. Euen so then as

they who sayle by à coaste couered
 with shelves, and rocks, gaine the
 shoare, saueing them selues vnder
 the lee in some creeke, when they
 perceiue the Winde to rise, for feare
 least the tempest driue them against
 the rocks hidden vnder water in
 despite of all their industrie: So the
 well aduised soule which seekes to
 secure its saluation, ought to walk
 prudently (*cautè*) as sayth the A-
 postle, and to ioyne by so iust à
 temper its submission vnto its *Dir-
 ector*, with an honest and Christian
 libertie, as no sooner shall it per-
 ceiue the winde of the imperious
Interest to blowe on his side who
 conducts it, and that he assume ouer
 it, an odious, or vnlimited domina-
 tion, or which is worse, to make vse
 of it as à footestoole to ascende to
 honorable pretentions, sometimes
 intreateing it, to recommend him
 vnto such à Prince or Lord, to bring

him into fauour and credit, or to procure for him some dignitie, or Benefice, and to render him the office of Bersabee toward Salomon, who demaunded Abisaig Sunamite for a wife vnto Adonaias, wherof for certaine reasons of state, she was denied by the kinge: Or rather that wherein Ioseph requested the Cupp-bearer, that he would suggest vnto Pharao for the setting him at libertie, or some other such like practises. Assoone I say, as it shall perceiue this *interessed* humour, let it fairely withdrawe itself, and that with the leaste noise possible, from this conduct; because it is a Prophett which speaks vnto the winde according to the phrase of Ieremie, and who sows winde, shall reape Whirle-winde and tempest. And the Prophett which is full of winde sayth Ose, is cause of much iniquitie. The safest way then is to

withdrawe it self from those Prophets, who speak not but of vanitie, whereof they haue their heads full; against whom Ezechiel in his 13. Chapter cries out with open mouth, and wherof one may say with the Apostle, that haueing the vnderstandeing obscured, they walke in the vanitie of their senses, and that the Whirlewinde of darkenes is prepared for them. Whence you may iudge, how far they ought to keepe themselues à loose, who desire to walk as children of light, to follow the stepps of him, who is the light of the world, who is all splendor, and whom darknes cannot comprehend.

CHAP. X.

Of the profitable Interest.

BV T there is enough spoken, and perhaps too much, for those who loue more shining, then needling, glittering then enflaming truthe, of this *honorable Interest*, or rather ambitious and imperious. Let vs now turne the point of our discourse toward the *Profitable*, arming our stile against the younge foxe who gnawes the roots of the Vineyard of our Lord: ad as those of Sampson, who put the fire into the harvests, or rather who reape there where they haue not sown. But before the entrie into this nice pointe, I repeate againe once more (for as the greate Stoick sayth he hath not sayd enough this word, *Discitur*, who hath not sufficiently

learned this word, *discitur*) that I will not touch any particular man, nor yet any particular condition, my discourse addressing it self as well vnto *Directors* who are of the Order of the Clergie, as vnto those who are of the Cenobitick. Which I say, to the end euery one may profit in this lesson, and doe not as the Apes who breake the lookeing-glasses wherein they see themselves so vglie, in stead, of amending their deformitie; And the Cammells who trouble the Water, Wherin they see the bunches on their backs, their long necks, their litle heads, their monstrous and disproportionate body, not being able to reforme their deformity. For it happens oftentimes that they who discouer faults vnto the house of Iacob, to the end they might be amended, receaue nothing but murmures, and outrages, in recompence of their

good office, and are stoned for their
 good work; which the scrip. teacheth
 vs to haue happened vnto diuers Pro-
 phetts, and vnto the sonne of God
 himself, who vpon this subiect sayd
 one daye to the Iewes, woe be to
 thee Hierusalē who killest the Pro-
 phetts whom God sendeth vnto
 thee, when they speake vnto thee,
 pressing truths, and which are dista-
 stefull: Woe be to you who doe re-
 dise the monuments of the Pro-
 phetts, which your fathers haue
 stoned and massacred. But what glo-
 rie is it O Iesv my Sauour, to suffer
 persecutions and maledictions for
 thy name, and for the seruice of this
 veritie, wherof thou hast prepared
 the publication in thy life time.
 O Soule thou shalt knowe the Cha-
 racter of the *Profitable Interest* in
 the proceeding of a *Director* by di-
 uerse markes, of which behold the
first.

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C H A P. XI.

That it leades vnto Flatterie.

THis mischievous diuell (for how can I otherwise stile this miserable motiue) comes from à farr, makes his preparatiues in silence, hides the hooke vnder the baite, and is so much the more craftie and cautelous, by how much the more masked, disguised, and lesse perceiued. Sometimes the Director spurd on with this *Interest*, regards his particular, and personall profit, sometimes that of his church or community. One ought to be awake and stande vpon his guard, keepe himself vpon his waies, and not to run riot. In the first case, the Guile is lesse couered, in the second, it is more subtile all

ouer; What soeuer some say there is more of the terrestriall, then the celestiaall, of the temporall, then the spirituall. The eale lies vnder the rock, and the serpent vnder the grasse. Obserue well this discourse, for the tongue hath its roote in the hearte, and from the aboundance therof it speaketh. When this profitable Interest is absolute Master, it causeth him whom it animates, to answere in milde and gracious tearmes, (in à word) in flatterie. He excuses the faults of a Penitent, he speakes not vnto him but of the mercies of God exceeding his Iustice, he placeth light for darknes, he lesseneth the euill, he puffs vp with the hope of pardon, he putteth soft pillowes vnder their elbowes, (it is the phrase of the Prophet) reprehēding such as praise the sinner, and blesse the wicked. Doe you see à fouler plaieing vpon his lile

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reade to call the foule into his netts?
 Wordes are soft like oile, and yet
 they penetrate like dartes; they enter
 as water, and as oile into the bone,
 it is the honey of Heracle, extreame-
 mely sweete, but dangerous, be-
 cause it is gathered on the hearbe,
 called wolfe-bane. It troubles the
 sight, and causeth dizzines of the
 head, all effects of Flattery. For it
 is receaued with sweetnes, it clow-
 des the iudgement, and causeth
 the strongest braines to turne, a
 domestick beast, sayd an auntient,
 most dreadfull. The whale to
 nourish her self, makes vse of a
 meruellous arte, for being extreame
 heauy, and as a mountaine moueing
 in the heart of the sea, she cannot
 goe to the chace of other Fishes,
 and make therof her praie, what
 doth she? She makes, as some say,
 but as others thinke, she findes the
 Amber-greece, and casting it out

of her throate, this 'sweete odour drawes about her all the fishes smelling it à farr of, which being gathered about her serue for à praiſe vnto this greate Colossus, which deuoures them. They say that the Panther, à cruell beaste, doth likewise drawe by the odour which commeth from his skinn, the simple beastes which approach him, and that he deuoures them one after the other. Behold you therein the proceeding of à Fatterer, whose honyed wordes attract by complacence, those whose substance he seekes to suck. Shall I speake it (to cutt of in à word this first point) all counsell either *Interessed*, or which tendes vnto *proficable Interest* is to me suspected; let others see, and excuse it as they will, perhaps they haue reason, and perchance I am not in the wrong. But I can hardly persuade my self, that so badd à

cause as Flatterie can produce à good effect. The *dis-interessed Director* doth neuer so farr debase himself, as to speake the language of à slaue, neither is he à man of riches, esteemeing what soeuer is not of God à filth. His wordes are plaine, and free, he boldly reprehendes what is reprehensible, without respect of persons, and without fearing the face of the powerfull, or humane disgrace; knoweing that to complie with men, makes him not the seruant of God. His Charitie doth neuer disguise euill, but as it is good and true, it can onely praise reall goodnes, and that too after à māner which cannot begett vainty and presumption in the person praised, because it is onely commended in God, and to whose grace all the glorie of the action is referred. It is not that it knowes not how to eleuate the courage of the pusila-

nanimous, to secure their feares, and to consolidate their hope: but it is after so ciuill, so honest, so generous à manner, as it is easie to iudge, that all its pretences are heavenly, and that it makes vse of no earthly motiue.

CHAP. XII.

The artifice of Complainte.

FROM this sordide and Flatter^d inge language, it is easie to slide vnto another, no lesse remisse, which shall serue for the second stroke of this Character. It is that of Complainte. The wordes of this aire are presseing, though vnpleasane, and importune. It is like the proceeding of woemē, who are neuer so stronge, as when they complaine; their weapons are

their teares, but teares soe power-
 full, as cause the armes to fall out
 of the handes of the most resolute,
 Let one of them crie, and weepe in
 à house, she becomes mistrisse ther-
 of; and there is nothing that à
 husband leaues vndone, or graun-
 teth not to make her hold her peace.
 An excellent personage of our time
 verie iudiciously sayd, that vertue
 is no more vertue when it com-
 plaines; and that it is worthy of
 contempt when it demandeth any-
 thing, since it ought not to haue any
 rewarde, or prize, out of it self. What
 shall we saye then of those who
 make lucre of Pietie (as the Apo-
 stle sayth writeing vnto Timothy,)
 without considering that the grea-
 test gaine which can be made, is to
 haue piously that which sufficeth.
 For we brought nothing into this
 world, ad certaine it is that we shall
 carrie away nothing with ys, but

haueing our noriture, and wherewith
 to clothe vs, we ought to be con-
 tent. For they who would be rich,
 fall into temptation, and into the
 snare of the diuell, and into many
 vnprofitable and hurtfull desires,
 which plunge men into destructiō,
 and ruine; Fortheroote of all euill
 is couetousnes of goods. Hitherto
 are the wordes of the vessell of Ele-
 ction to a Pastor and Director of
 Soules, whon he exhorts some lines
 after, to flie all auarice, and all pre-
 tentions of the earth, and not to
 place his hopes in the vncertaintie
 of riches, but in the liueing God,
 who gines vs all things abundantly
 for our vse. And indeede, ô Director
 of what condition soeuer thou art,
 whether of the clergie, or Cenobite,
 what cause canst thou haue to sound
 forth this foolish Complaint, and
 to speake more sweetely, this

their teares, but teares soe power-
 full, as cause the armes to fall out
 of the handes of the most resolute.
 Let one of them crie, and weepe in
 à house, she becomes mistriffe ther-
 of; and there is nothing that à
 husband leaues vndone, or graun-
 teth not to make her hold her peace.
 An excellent personage of our time
 verie iudiciously sayd, that vertue
 is no more vertue when it com-
 plaines; and that it is worthy of
 contempt when it demandeth any-
 thing, since it ought not to haue any
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 shall we saye then of those who
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 stle sayth writeing vnto Timothy,)
 without considering that the grea-
 test gaine which can be made, is to
 haue piously that which sufficeth.
 For we brought nothing into this
 world, ad certaine it is that we shall
 carrie away nothing with ys, but

haueing our noriture, and wherewith
 to clothe vs, we ought to be con-
 tent. For they who would be rich,
 fall into temptation, and into the
 snare of the diuell, and into many
 vnprofitable and hurtfull desires,
 which plunge men into destructiō,
 and ruine; For the roote of all euill
 is couetousnes of goods. Hitherto
 are the wordes of the vessell of Ele-
 ction to a Pastor and Director of
 Soules, whon he exhorts some lines
 after, to flie all auarice, and all pre-
 tentions of the earth, and not to
 place his hopes in the vncertaintie
 of riches, but in the liueing God,
 who gines vs all things abundantly
 for our vse. And indeede, o Director
 of what condition soeuer thou art,
 whether of the clergie, or Cenobite,
 what cause canst thou haue to sound
 forth this foolish Complaint, and
 to speake more sweetely, this

manner of Complainte in the cares
of thy Penitent?

CHAP. XIII.

*'Against the Complaintes
of Pastors.*

PErhaps, ô Pastor, you will say
your Benefice is of too smallle à
reueue, if that be it, why did you
receaue it? Why put you vpon your
shoulders à charge of which you
should haue foreseene the incom-
moditie, as well as the burthen? Is it
to haue Dina that you were circū-
cised? Is it for meate that you put
your selfe in the state of single and
clericall life? If you haue taken
orders on this title, either you know
its value, or you are ignorant of
it; in both cases you haue offended
the Bishop who imposed handes

on you, vnto whom you affirmed that it was sufficient for your maintenance, otherwise he had neuer, nor ought he to haue proceeded to your cōsecratiō. If that you haue receaued the Character of Preisthood vnder the title of Patrimonie, why doe you complaine of the poorenes of your benefice, since vpon all occasions your Patrimoniall substance, may supplie that defect, and then you will serue God purely in your cure without *Interest*, without stipend you will freely play the souldiour at your owne charge; You will honour God with your substance, if it be lawfull soe to call your Paternall reueneue, as if you receaued it not of God, as well as the reueneues of the church, since all the earth and the fullnes therof is his, who made heauen and earth. You may be peradventure ô *Directeur* à simple Preist settled in à Parish, and serueing

soules vnder the Pastor of that
 Church: You haue onely (say you)
 that which comes from the tempo-
 rall liberalities of those vnto whom
 you render spirituall duties. Them
 most beloued brother, you haue
 surprisid the Bishope who hath
 conferred on you the Sacrament
 of Order. For being not conuen-
 tuall, you ought to haue à Patrimo-
 niall title. If that your testimonials
 were false, see you not that this
 pouertie wherof you complaine is
 the punishment of your falsities?
 It is not man whom you haue de-
 ceaued but God, as saied S. Peter
 to Ananias, who by à iuste iudge-
 ment tourned your sorrowe vpon
 your owne head; and made your
 iniquitie to descende vpon your
 crowne. Who is it that compelled
 you to sacred Orders? It is à vo-
 luntary Sacrament, no man is
 forced therynto. If it were to serue

God, and the Soules in God purely, behold à good intention; but if it were to liue on the goods of of the Church, and on the seruice of Altares, such an intention is sinister, for one ought not to Euangelize to eate, but eate to Euangelize. Why doe you approach vnto the Altare, which is the mariage banquet of the lambe, without the nuptiall garment of Charitie, whose propertie is not to seeke its proper *Interest*? What, were you made Preist to liue, or did you desire to liue to be made Preist? Certes it is well done to be made Preist to liue, marrie spiritually, not temporally; otherwise it were by à preposterous order to make the spirit serue the bodie, and Eternitie time. Noe, we must not embarke our selues in so holy à vacation by the calling and will of the flesh, and of man, which is to say, for earthly considerations;

but through the inspiration of God.
 He that doth otherwise deceaues
 himself, and abuseth others, neither
 is the rule of Charitie established
 in his heart. S. Paul being called
 from heaven to soe holy à state,
 immediately (saith the sacred text)
 he gaue no place to flesh and blood.
 Is it not à shame both for you, ô
 Preistes, and for the Church of God
 to see that after the takeing of holy
 Orders, you presētly hūt after some
 condition, either of Vicar, Chap-
 leine, Attendant, or Clerk, to gaine
 your liveing after à manner almost
 mercenary, as if you would make of
 your sacred Ministrie à profane
 trade? I will not say to what indig-
 nities you abase your dignitie;
 nor how you vilifie your Ministry
 in lieu of exalting it according to
 the counsell of the Apostle. You
 had done better to remaine à laick,
 and to live of the labour of your

hands, without giueing scandall by your leuitie, that is to say, without bringing à reproach to the Leuiticall Order, by casteing yourself into functions without lawfull title, capable of mainteyning you decently, without stoopeing vnto sordide conditions, and which I dare not expresse for the reuerence due vnto you, and which I beare you: And which is worse, without deuotion, without inspiration, without vocation from aboue, so that you come vncalled, and runn not being sent. Whence you fall into the pitt of pouertie which you yourself haue made. And then who would not laugh at him (sayth the Scripture) who is bitten of à Serpent, going about to enchaunt him? Vpon this ill foundation which you yourself haue layed, what reason haue you to complaine of your pouertie, that à man may not with

more Iustice reproach you, for your intrusions into Orders? For by what other name can I call the litle shame of those, who by false, and supposed Patrimoniall, and Clericall titles, oblige à bishop to impose hands on them? You will alleadge perchance this ordinary saying, which you make your greate Buckler, that he who serues the Altar ought to liue by the Altar. Tis true that he ought to liue thereby, but not sordidly, and dishonorably as you doe. It is certaine that every mercenarie is worthy of his hire; but the children of the Spouse, such as you are, and dispensors of the venerable Misteries, ought in my opinion, to follow another waye, since in the Gospell the mercenary is opposed to the true Pastor; such as the *Director* whilst he feedes à soule subiected to his conduct. But not to presse farther, and pardoning the
first

first fault committed in the roote, which is to say in the reception of à sacred Order vnder an vnlawfull title; let vs doe indulgence, and let vs patiently giue eare if one demaunde of vs; What will you then haue à poore Preist to doe? It is not permitted him to labour, if he had the abilitie, nor to begg, in case he were not withheld with shame; Will you then haue him to die of hunger, in à shamefull pouertie for want of complaining? Certainly this were too vniust à degree of rigour, that he should exclude the case of necessitie, and too miserable is the grieve (sayd an Auntient) which hath not à voice to cōplaine. We must allowe that to the resentment of Nature; the short tongue (saythe the Toscan Prouerbe) hath an ill toothe, and calamitie is naturally complaining. Would I hinder him that drownes himself,

from taking hold where he may?
 did not the auntient lawe forbidd to
 mussell the mouth of the Oxe, who
 laboured to tread out the corne? Is
 there any thing more iust, then to
 see that euery one profit in his
 labour? The stipend shalbe for
 your worke saith the sacred worde;
 My poore brethren, I should be
 too cruell, if I would hinder that
 which God and nature permitt;
 It were to violate all lawe diuine,
 and humane, So farr be it then
 from me to add greife vnto the
 greife of your wounds (as saith
 the Psalmist) or afflict the affli-
 cted, as contrariwise, I esteeme it
 very good, that you essaye to pro-
 cure your comfort, by the wayes
 which the holy Ghost shall sug-
 gest vnto you, if you loue and
 feare him. But for Gods sake
 call to minde, that you are Pho-
 cions, and not Tudippians, that

in your sufferances you ought to shewe generositie & constancie not cowardise ; because you are not reedes of the desert , but pillars of the Temple ; but eleuated steeples , but eminent towers placed in the sight of God , Angels, and men. Regard the stone or Rock from whence you were cutt out ; and see the Quarrey from whence you were drawn. Remember that you are citisens of the holy places , and domesticks of God , built vpon the foundation of the Apostles , and Prophetts, and founded on the corner-stone which is IESVS-CHRIST. Consider then the Authour and consummator of our faith , who being rich of himself and of a house replenished with glory , and riches , hauing in himself all the treasures of his Father , and the fullnes of the diuinitie dwelling

corporally in him : vouchsafed for the loue of vs to become poore to enrich vs with his pouertie. See you not (as the Apostle saith) that he enriched vs, not by his pouertie, to wit in giuing vs his riches, but with his pouertie, as if he sayd that in this pouertie we shall finde inexhaustible mines of treasures and heauēly graces. It is that which S. Hierome teacheth vs, when he sayth, that he is abundantly rich, who is poore with IESVS-CHRIST, with that most amiable Sauour, who sayth of himselfe, by the mouth of the Psalmiste, I am poore and accoustomed to labours from my youth : as also, I am a begger and poore, but our lord hath care of me : If the head be in pouertie, where is that delicate member, that would liue in plentie. It is for those who liue in the pallaces of kinges, (sayeth the

greatest amongst the children of men) to be sumptuously clothed, and to live in delicacies, and sweetenes; not for such as make profession of following IESVS-CHRIST who died poore, and naked vpon Mount-Caluarie. Reduce into your memory the whole life, and conuersation of our Saviour in the dayes of his flesh, you shall see him poore in his birth, in his concealements, in his laborious life, in his death, and even after his death, being layed in a borrowed sepulcher. He saith likewise of himself, that he came not but to euangelize the poore, he declares them happie, he takes vpon himselfe the obligations of the good deedes done to them in his name, even to a cupp of cold water. Moreover this mode of perfection, though very often prest with necessities, as

when his Disciples did pluck vp
the eares of corne to susteine na-
ture , yet did he euer let fall a
word of complaint ? Contrariwise,
did he not say vnto his Apostles,
when I sent you through the
world to announce the doctrine
of saluation, without scripp, with-
out shooes , without staff , with-
out purse , did you want any
thing ? If you cast downe your
eyes on those who haue followed
his stepps , and who were neere
vnto him in the odour of his
example , all were poore. The
most holy Virgin , S. Ioseph , the
Apostles , and so many other
blessed soules , which in the very
infancie of the Church caste all
their goods at the feete of the
Apostles , practising to the let-
ter , this saying of our Sauour.
If thou wilt be perfect , goe sell
all that thou hast , giue it vnto

the poore, and followe me: And those others of whom the world was not worthy, who retired themselves into the desertes, covered with illsaured skinns, poore, necessitous, famished, miserable, afflicted, dwelling in the caues of the earth; those had nothing, and yet possessed all things; Certes they possessed all, since they had God with them more worth then all things, without caring for the multiplicite of transitorie goods, they rested in the vnitie of this souereigne, and eternall good; Wherefore God sayd vnto Moises, I will shewe thee all good in manifesting my self vnto thee. He surely is too too couetous, whom this good sufficeth not, from which all other good is deriued, and descends. It is à good and à trea-

sure which neither rust can corrupt,
 nor can be forced away by
 the hands of theeues, nor consumed
 with fire and deluge. He
 that is not content therewith,
 will neuer be content with any
 thing. In this spirit Dauid saied,
 What will I in heauen and earth,
 but thee ô my God, the parte of
 my inheritance for euer? O my
 God sayd S. FRANCIS, thou
 art my all. Let vs seeke this
 true and onely good, and all the
rest will be added vnto vs.

CHAP. XIV.

*Wherein they are excusable,
and how lawfull.*

PEraduenture I haue too much extended, and raised my self, speculations soe much stretched will not be comprehended by such as are pressed with Adamantine nailes of necessitie. For as he that is satiated reiects the honey combe, (as the wise-man saith) soe he that is starued, saoures not spirituall discourses. If the appetite be not pacified he murmurs. Israell it self distasted the Manna as à hollovs and light meate, although it were so heauenly and admirable. I descēd then from this high stile, and to accomodate my self, and communicate to the necessitie of Saints, and

of Gods annointed, I will more
 neerely examine their complainte.
 We are incōmodated with Pouertie,
 vnto whom will you haue vs tempo-
 rally to addresse ourselues, but vn-
 to those who haue recourse vnto vs
 spirituallly? Doth not the Apostle
 teach vs, that they who sowe the
 spirituall, may reape temporall
 comfort? Would to God my deare
 brethren that we had the spirit of
 this holy! Apostle, to the end, we
 might doe, and say like him. For the
 might we vse his tearmes, and take
 the testament of God by our mouth.
 But all they who alleage his wordes
 haue not his feelings, witnes that
 which S. Peter said vnto such as
 abused the diuine iurritings of
 that Vessell of Election to their
 owne perdition. It is true, that S.
 Paul complained oftentimes of his
 anguishes which reduced him euen
 to the pointe of being wearie of his

life, and to crie out miserably? Who will free me from the body of this death? And moreouer, I desire to be dissolued to flie vnto IESVS-CHRIST. He speakes of his pouerties, of his sufferances, of his weakenes, of his nakednes, of his hunger, of his thirst, of his beatings, of his perigrinations, of his perills, and troubles by sea, and Land, in such sorte as he seemes to groane vnder the waight of soe many afflictions: In the meane while lifting vp his head in the midst of these torrents, he doth like the Palme rise vp vnder the burthen, and doth reioice, and glorie in his infirmities, and tribulations, knowing that the rose of vertue growes amongst these thornes. He semetimes represents his pouertie and wants after à manner, which seemes to accuse those of ingratitude, and litle compassion. 10

whom he rendered seruices, with wordes that haue the sound of reproaches; but afterwardes he tempereth the same with so much sweetenes, as he doth like the Bee which steepes his sting in his owne honey: and he giues sufficiently to vnderstand, how much his Charitie is *Dis-interessed*, and that they are not the goods, but the soules which he seekes for, to gaine the to *Iesus Christ*. For he glorifieth God, because he knoweth how to abounde, and also to suffer want, that he knowes how by the labour of his hands, to gaine what is necessarie for him, not onely for his owne liuing, but also for the entertainement of his companions, not to be chargeable to any, nor caring to exact of the faithfull, which he could lawfully doe, and by right of Iustice, to the end (saith he) that all passe honestly amongst vs, as well becommeth Saints.

Theis are not then, to speake properly, cōplaints which S. Paul sometimes vttered of his necessities, but free representations of his wants to the faithfull, that as members of the selfe same body they might help to beate one anothers burthens, to fulfill the lawe of *Iesus - Christ*, and his diuine precept, which recommends ones Neighbour to every one; à precept which obligeth vnder paine of sinne, when the necessitie of him that implores our aide is extreame. If then the poore *Director*, conuerte misbeseeming complaints into à simple and candid declaration of his necessitie, without any arte, yea rather without deceite, there is noe doubt but God who is the God of hartes, and who hath not onely those of Kings, but also of all particular men in his hande, will giue such motions as shalbe requisite to cause him to be

assisted with à franke and free will,
 by such à Soule as should feele it
 self importuned with complaints;
 which haue alwaies some image of
 reproach, and euery one knowes
 how ill the reproaching tone sounds
 in eares beaten therewith. But to
 giue à greater indulgence, à more
 ample meanes, both of breathing,
 and sighing vnto him who is prest with
 the stinge of necessitie, according
 to the sacred counsell, giue stronge
 drinke vnto those, who haue their
 spirit in bitternes, I will serue as
 with the hande of à midwife such as
 are in this affliction, and helpe the
 to be deliured of their grieve. I
 will then presuppose that the Priest
 who complaines, should become
 poore by misfortunes which are cō-
 mon, in the miseries wherof the
 world is replenished, and which the
 vulgar attribute to the crosses of
 aduerse fortune, though in effect

they are but the strokes of the di-
 vine prouidence. I will imagine
 that losses by fire, hayle, stormes,
 deluge, banqueroutes, suites, warrs,
 vniuste pillages, and other scour-
 ges haue taken from him, or wasted
 his reueneue, be it Ecclesiasticall,
 be it patrimoniall; and in conclusiō
 he is brought to pouertie. In this
 case wll you not haue him com-
 plaine? And to whom may he more
 tenderly make his complainte,
 then vnto those who come vnto
 him for their interiour direction?
 Of whom can he with more reason
 hope for à temporall assistance,
 then of such as expect from him à
 spirituall? He knoweth their con-
 sciences; why should he not laie
 open vnto them his necessities?
 We haue already satisfied this obie-
 ction, in as much as we haue per-
 mitted the discouery of wants, pro-
 uided it be not by way of com-

plainte, since that manner is doubly vniust; It being first iniurious to God, and secondly vnto him who receaues the complaine: Vnto man; For in what is he culpable of this necessitie? Is it he who hath reduced him into this necessitie? Vnto God; For if one haire of our head fall not without his ordinance, and if he haue care of the least sparrowes, is it not to contest with his Providence by cōplaining of theis euēts, since they onely are effects of this first cause? I, but he complains vnto the Soule Directed, after the manner of beggers, who represent their miseries vnto passengers to the end they should take pittie on them, and comforte them with some small almes. Let them doe then like theise poore, who (to draw vnto them the liberalitie of such vnto whom they present their mis-

fortunes) are carefull not to vse complaints which haue the least aire of reproache. For insteede of mollifying hearts, this way, they would harden them, and produce contrary effects to what they pretend.

CHAP. XV.

Wherein vniuste.

BV T. when one makes complaints of the litle *Charitie* that is in the World, when one exaggerates his necessitie, and which being but indifferent, he paines it forth as extreame, with pressing and importune tearmes, which testifie either à greate greedines, or an extreame impatience of suffering, or too slender à confidence in the Providence of God; this truely takes much away from the credit of the

Director, and of the edification, which one should expect both from his doctrine, and example. It can not bee denied, that complaints are only made of some thing which displeaseth vs; and wherof wee would willingly bee exempt. Whosoever complaines of the poverry, which God sends him, witnesseth that the state in which God hath placed him, is not pleasing vnto him; and in this manner, hee doth not only oppose the diuine will, but is outrageous vnto Prouidence; which doing nothing but for the best, all cooperating to the good, ought not by consequence to bee controled by our weake prudence. Who knowes not that aduersity, though dis-agreable to sense, as Lia, is equally daughter of the eternall Laban, no lesse then prosperity which seemes fayer as Rachel; as also that the first is not more ser-

tile in vertues and merits then the
 second? Hee who loues God alone,
 in the one and the other fortune, is
 equally content in both; for in all
 hee may bee vinted vnto God. The
 rodd of Moyſes was miraculous in
 his hand, out of it, à Serpent. Po-
 uerty out of the hand of God
 ſeemes horrible, but conſidered in
 IESVS-CHRIST, and in thoſe who
 haue moſt neerly followed and imi-
 tated him, it is all admirable,
 and deſireable; it is the pretious
 pearle which ſo many great lords
 abounding in dignities, poſſeſſions,
 and delights, haue purchaſed in re-
 nouncing all. Saint Francis called
 it his deare miſtreſſe; Euen à Stoick
 could well know its value, calling it
 à very great good, but vnknown
 vnto the moſt part of men. The
 ancient Philoſophers heretofore
 held it in ſuch eſteeme, euen in the
 darknes of Paganisme, that theiſ

actions make to blush for shame, diuers children of light, against whom these Pagans will one day rise vp in iudgemēt of comparifon. Blessed are the poore of spirit, sayth our Sauour, for vnto them belongeth the kingdome of heauen. Accursed (sayd the blessed authour of the Philothea) are the rich of spirit, for the misery of hell is allotted them.

CHAP. XVI.

Consideration vpon Pouertie.

Give here à litle attention, for this consideration importeth. The better to vnderstand this doctrine wee will obserue with the great Card. Bellarmine, that there are three sorts of poore; some are poore in effect, and in affection;

these are they whom God hauing placed in the state of pouerty without their election, are content therewith, and haue no desire of riches which trouble them; such was the holy Toby when hee sayd vnto his sonne, our pouerty sufficeth vs: And in conclusion, although wee need a poore life, yet shall wee haue enough, if wee feare God. Such was Iob, when deprived of all his commodities, hee sayd with an admirable courage; our lord gaue mee them, our lord hath taken them from mee, blessed bee his name for euer. There bee others who are poore in affection but not in effect; these are they, who amidst the abundance of goods, sett not their affection vpon them; and who haue nether there hart in riches, nor riches in their hart, like vnto the Apothecaries, who haue poyson without beeing poysoned, and who

rather possesse them as depositaries
 and dispensors then as proprietaries;
 Great soules, sayth the stoick
 and who vse silver plates as if they
 were of earth, and farr greater the
 those who contented in their reall
 pouertie, vse earthen vessels as if
 they were of silver. Such were these
 great saints who in the abundance
 of riches sett not their harts vpon
 them, as Abraham, Ioseph, David,
 Gregory the great, Saint Lowis, S.
 Edward, S. Elizabeth of Hungary,
 and so many others who were
 amongst the goods of the earth, as
 the mother of pearles in the mid-
 dest of the Sea, without touching
 the least drop of salt water, not hau-
 ing their harts open but towards
 heauen, like the Halcyons nest.
 The third sort of poore is of those
 who are so in effect, and not in affe-
 ction, and who finding povertry
 irksome, vse their ytmost ende-

mours to gett out of it to become
 rich ; Such , saith the Apostle, are
 subiect to fall into the snares and
 ambushes of the Diuell , and into
 miserable desires which plunge men
 into death , desires which kill the
 sloathfull, saith the wise-man, who
 are gnawen therewith as with wor-
 mes ; and these last are they who
 ordinarily become importune by
 the continuall complaints which
 they make of their pouerty, calling
 heauen and earth to witnesse. Peo-
 ple whom the Apostle calls swolne,
 prowde, couetous , more louers of
 thē selues then of God. Shall I speak
 it in à word. These are the rich of
 spirit, which may bee reduced as
 the poore of spirit, into three classes;
 For some are rich both in effect
 and affection , these are they , who
 in the midst of great wealth , burne
 with an ardent thirst to gett more ;
 men rather possess by their riches,

then they possesse them, starued
 and dried vp like Tantalusses in the
 middest of aboundance; needy in
 plenty, and as the horsleeches, all-
 wayes crying, bring, bring; Hidro-
 picks, increasing their disease by
 drinking; Serpents, fedd with earth,
 and who adore gold and siluer, wor-
 kes of mens hands: and in my opi-
 niõ, one may better call them poore
 then rich, since their desires are ne-
 uer satisfied, so that they are vnfur-
 nished of what is wanting to their
 couetousnes, hee being trulie rich
 who desireth nothing, and who is
 content with what hee hath. There
 is an other sort, who are rich in
 effect and not in affection; because
 desiring nothing more then that
 which God hath given them, they
 possesse treasures, in their cofers,
 but not in their minds; ready to
 leaue them, or keepe them, accor-
 ding as God shall please to recall
 them

them, or leave the in their custodie:
 There is a third kind, which are
 rich in affection, and not in effect;
 these are such as fill the ayre with
 their complaints, and importune
 mens cares with their lamentations;
 for that hauing the affection wholly
 infected with the desire of riches,
 which they want, they doe nothing
 else but aspire, sigh, and hunt after
 their acquisition, placing their so-
 neraigne good in things, the bad
 vse wherof leads many inconsiderate
 persons, into the greatest euill.
 If then wee desire to bee truly rich,
 the Apostle counsell vs to loue
 the true riches: and what are they,
 but the treasures which neuer decay?
 And where are they found,
 but in heauen, where disasters and
 misfortunes haue no accesse? It is
 there where one ought to lay vp
 treasures, and the *Spiritual Director*,
 who seeks to heape vp els where

shewes that hee is not wise but of the Wisdome of the earth, not of that above; Wherefore he ought not to be followed in à way, wherein he hath misled himself. Obserue then whether he will proue of the true poore, or rich of spirit, of whom I am about to giue the markes; and therupon iudge whether he be *Interessed* or no. The which you shall know by the tone of his complaint; for if it be soft & gentle, it is à signe that he receaues this triall of his fidelity from the hād of him who mortifieth and quickneth; who plungeth into the Abisse, and draweth out againe: But if it be sharp, eager, and pressing, it is à testimony that this visitation of God pleaseth him not, and which likewise will not turne, as Iob sayth, vnto the safetie, to witte, the benefit, of his soule.

CHAP. XVII.

*'Advantages of the Secular
Povertie.*

O Poore Director how preiudiciall is this complaint vnto you, since it violently takes from you two excellent aduantages, which you might draw from this pouertie, that would bee as honny out of the rock, and oyle from the flinte? For first, this not happening vnto you by your owne choise (where there is allwayes, how pure soeuer the intention bee, some kind of proprietie) but by the sole diuine ordinance, adorable in all his wayes; see you not that this sufferance would be very perfect, and mount vp as the smoake of the

myrrh, and the incense, in odour of
sweetnes before the throne of God:
If you receaue with à cheerfull hart,
and free will, what befalls you from
this deare hand, alwaies amiable,
whether it cherisheth, whether it
chastiseth, whether it giue, whether
it take away; à hand wherein con-
sisteth our Lott, and which formes
our destiny: If you say with the
king of the poore, vnto his eternall
father, yes father, because it hath
bene thought good in thy sight, yes,
lett thy will be done vnto mee on
earth, which thou hast ordained in
heauen, thou giuest mee this chalice,
and why shall not I drink it, yes, I
will drink of this wholsome cup, and
will call vpon thy holy name; such
as may be the heauenly will, lett it
be done in mee and vpon mee, yes
Lord, for I am thy seruant, and the
sonne of thy handmayd, and à pas-

sionat adorer of thy eternall decrees;
 thou hast prepared for mee this po-
 uerty, in which there is nothing
 pleasant, but the hand that giues it.
 I receiue this blear-eyed Lia, and will
 loue her for the loue of thee, who
 didst so much loue her for the loue
 of mee; for, is it not for me that thou
 becamest poore, ô my Sauour?
 Thou, who before thy taking vpon
 thee the forme of à slaue, wert reple-
 nished with so much riches. The
 other aduantage which you loose
 by your vniust complaints, ô my
 brother, is that you depriue your
 self of the honour of the most ex-
 cellent of all pouerties: For being
 alone and without aide in the single
 life, besides not tied to any societie
 whence you may hope for assistãce,
 (for the brother who is aided by an
 other is secured, saith the Wise-man,
 as if hee were within à fortresse) you
 are more immediatly depending on

the prouidence of God, and may say
 with Dauid; help mee, Lord, for I
 am poore and alone: As also I am
 singular, which is to say, alone, euen
 vnto my last passage: And more-
 ouer, t'is thou Lord who hast esta-
 blished mee in a singular hope. The
 pouerty of the Ecclesiasticks of the
 Clergie, reduced vnto necessity; is
 a pouerty truly poore: For besides
 that it is shamfull (the word poore
 Preist being turned into a ridicu-
 lous Prouerb) neglected, dispised,
 reuiled, subiect to taunts and re-
 proaches; it hath this of miserable,
 to be deprivied of succours, and
 abandoned, seeking consolation
 and not finding. it euen amongst
 friends, who mockat it, laugh at it,
 and wagg the head at it. They who
 are thus forsaken, haue they not a
 greater part in the abandonings of
Iesus-Christ on the Crosse, then such
 as are well assisted in their pouertyt

And may they not say with the Psalmist; It is thine Lord to receiue mee, and to place mee in shelter, vnder the shadow of thy wings, since my father and my mother, and all my friends forsake mee, and fly from mee, as if I were dead; and giue mee vp to obliuion, not onely in their memory, but in the affection of their hart. That is the great aduantage which the diuine authour of the Philothea obserues in the pouerty of seculars, above that of Cenobites, for as much as that dishonours, and leaues in inexplicable miseries, and without support of those who liue in community. But this, besides that it proceeds of proper election, is a pouertie, glorious, honorable, cherishing, respected, succoured & assisted within, and supported without; in esteeme and vogue in the world, and placed in high degree, and prime rank of

all pouerties ; hauing onely on its side commendable, the prerogative of à vow, and of dis-appropriation, which is à quality more spirituall & speculatiue then reall, materiall, and solide: A qualitie which giues it the name, the splendour and brightnes of vertue, whose onely shadow is worthy of honour and reuerence, but not the pressing incommodities, and sharp sufferances which are felt in à single pouerty, abandoned and necessitous: So that they haue the glorie of pouertie, but not the incommodities: And the others haue the incommodities, not onely without honour, but also with reproach. Which be it spoken without preiudice vnto the excellency of the pouerty vowed in communities, which placeth such as imbrace it, in this high and triumphant state of perfection, so much extolled by writers, and Wherunto, in some

some, may be applied this saying of the Apostle; *Having nothing, and possessing all things.*

CHAP. XVIII.

*Against the complaints of Cenobite
Directors.*

SOME neuertheles of this condition leaue not to forme complaints, which wee must now examine, hauing already, with à liue'y, Christian, and as I beleeeue, charitable liberty, reprehended those *Directors* who are of the Order of the Clergie. But before I enter into this matter, which is of it self ticklish enough; I had need to fortifie my self with à distinction, which the no less learned then deuout Cardinall Bellarmine furnisheth mee withall, in the 41. chap. of his booke intituled of Monks, wherein he

speakes of the meanes wherof they
 liue; it is his manner of speech, and
 these are his proper termes. This
 excellent and holy person then
 saith, that the Cenobites draw that
 which is necessary for their liueli-
 hood foure wayes, which may be
 reduced to two kinds of regular life;
 the one, of those who are founded
 and rented; the other of such as are
 called Mendicants, and who liue by
 their begging. The first then of
 these foure sorts, is of those who
 liue by their labour and industry,
 buying and selling to draw from
 thence profit, wherby to liue; These
 are Bellarmines owne words; The
 second of those who liue on the
 goods which they haue brought in-
 to the community, wherof they
 make à stock, which afterwards they
 distribute vnto the brothers, accor-
 ding to their necessities without
 hauing any thing proper. The third

of those who live vpon foundations made by pious persons, who haue giuen sufficient reuenues to entertaine à certaine number of Cenobites. The fourth, of those who live of meere begging, without receiving any lands, heritages, rents, foundations, or other reuenues, immoveable, and founded. Of the three first sorts, live such as begg not; and of the last, such as haue by their institute, the title of Mendicants. Now in the foure chapters following, the Cardinall whom I haue cited, proues as learnedly as the Monks; first that they are not obliged to labour with their hands, as the ancient Cenobites did. Secondly, that they may live of the goods, which they brought into common; which is without contradiction. Thirdly that they may sustaine themselves of the foundations made to this purpose, by the

founders of Monasteries. Fourthly that begging being permitted by the Church to certaine Orders, one cannot blame it without note of heresie: Refuting besides, all the opposite errors to these verities, so strögly, that after so exact à harvest-man, one can make but à very slight gleaning. It therfore onely remaines, for mee to shew in this subiect, that of what fashion-soever à community liues, the complaints of pouerty, which the Cenobiticall Directors make, can not be iust. In the ensuing part you shall see the reasons.



THE THIRD PART.

CHAP. I.

*Reasons opposed to Cenobiticall
complainers.*



Vherof complaine
you, o Cenobites,
when you say with à
pittifull tune, that
you are poore? Since
that without à spe-
cies of sacriledge you cannot be rich,
nor proprietaries, the vow of po-
uerty once made. Of what do you
cōplaine, but of your owne choyse
and of this best part which

you haue taken with a free will:
 Beleeuing, as it is true, that it is
 good for a man to bee so. Of what
 do you complaine? Is it for hauing
 embraced an Euangelicall Coun-
 sell so holy and so fitt to aspire vn-
 to perfection? According to that:
 all that thou hast, giue it to the
 poore and follow mee. Alas see you
 not that by your complaining of
 counsell, you frame a kind of com-
 plaint against the Counsellor as if hee
 who is called the strong God, Co-
 sellor, Prince of peace, Angell of
 the great Counsell could or would
 giue counsells which were not wor-
 thy of him, who hath in himselfe
 all the treasures of Wisdome, and
 knowledg of the eternall father. Or
 rather of what doe you complaine
 but of your selues repenting the
 good which you haue done? Even
 as a sinner who should repent him-
 selfe of his ill doing. Of what doe

you complaine but of charging your
 selues with à burthen which your
 litle seruour and courage cause
 you to find too heavy? Though
 the sonne of God called it sweete
 and light, hauing himselfe caried
 it on his shoulders all the dayes of
 his life. O God, doe not ōcomplaine of
 this holy election; for this were to
 putt your mouth against heauē, and
 seeke to correct the workes of God
 which are all perfect, and without
 repentance; Though it bee said that
 God seeing man ſoe vngratfull was
 touched with an interiour griefe of
 hart, and repented himselfe that
 hee made him. But perhappes you
 groane vnder the sharpnesse of tē-
 porall incommodities which presse
 you. When S. Bennett, to overcome
 à temptation cast him selfe all naked
 amongst the thornes, and S. Fran-
 cis rowled him selfe vpon the snow
 for the like; had not they good rea-

son to complaine the one of the priking of the thornes, the other of the coldnesse of the snow? And hee who would plung himselfe into à riuer to wash himselfe, should hee haue reason to complaine that water wett. I Neuer yet hard say that fasting gluts, nor that pouerty inricheth, roses growe not but amongst thornes, and there is no day but hath his night, All vertue consists in action, and in action hard and difficult: if vowed pouerty bee à vertue, (of which noe man doubts) must it not haue, as chastity, Obedience, Patience, Humilitie, and all the other vertues, some sufferance or labour annexed to the practise thereof, otherwise what merit were there to exercise it? The proper action then of vertuous pouerty, is to suffer patiently and ioyfully necessities, wants and scarcities. Happy is pouerty, said à great stoick, if

it bee pleasant, but I deceaue my
 selfe, goes hee on saying, it is not
 pouerty if it bee cheerfull and con-
 tent. Why, ô Cenobite, can you
 well thinke to haue the glory of
 an honorable pouerty without fee-
 ling the discommodities therof?
 Are you ignorant that crownes, are
 not to be gotten but by lawfull com-
 batts? And would you gaine that of
 pouerty without being prickt with
 the points of necessities? Is it to
 be à delicate soldier that you were
 inrowled vnder the standard of the
 Crosse? Doe you imiagine that it
 would suffice to honour God with
 your lipps and to sacrifice vnto him
 solemne words, without putting
 your selfe into the practise? He who
 voweth Chastity, ought he not to
 resist sensuall temptatiōs? And if he
 feele them as did S. Paule, ought he
 not to haue recourse vnto grace, to
 the end his vertue be perfected in

his infirmity? He who promisseth obedience ought he not to be ready to suffer à thousand contradictions and repugnances in himself to attaine vnto à perfect resignation, mortification, and an intire renouciation of his owne will. And would then he who vows pouerty haue for nothing (to wit, without sufferance) this pretious pearle? Is it not to acquire it, and for its loue, that he hath renounced all the substance of his goods? For I speake heere of Priests Cenobites, who I suppose haue left some possessions in the world, not of such as hauing nothing gaine much more then they loose, by puting themselves into Cloisters; and then of what doth he complaine? If he feeles the dolours of this voluntary circumcisiõ, might not one say vnto him in some sort, as vnto Saphira, it was lawfull for thee to keepe thine owne and so

doe like the young man in the Gos-
 pell who retired himself vnto his
 goods not being able to digest the
 counsell of perfection; But after he
 had put his hande to the plough to
 looke back is that which cannot be
 done, without declaring ones self
 vnfit for the conquest of heauen.
 Peraduenture my Brother you ex-
 pect in this life the hundredfold
 which our Sauour promised to S.
 Peter, to his Disciple, and to such as
 shall leaue all to follow him; but see
 you not that this intention would be
 impure and too mercenary, not wil-
 lingly to giue an almes but in hope
 of this hundredfold, and after this
 reckning is there an vsurer or coue-
 tous man who hath not bene libe-
 rall, to giue one for à hundred? If
 you complaine repining at what you
 haue left, it is yet worse, for it is à
 kinde of reproach made vnto God,
 to whom we haue rendred in the

person of the poore , that onely
 which we haue receaued from him;
 for what temporall , corporall, or
 spirituall thing doe we inioy which
 we haue not receaued ? And if
 wee haue receaued it from him what
 do wee giue him ? Are not thes ri-
 uers , which naturally returne vnto
 the Sea frō whence they draw their
 Origen ? And moreouer what neede
 hath he of our goods ? If wee cā call
 ours this title portion of the Vni-
 uers which is all his, wherof he onely
 permitts vs the vse ; so the Spouse
 who was wholly her beloueds in bo-
 dy, hart, and affection, did she not
 confesse that hauing giuen all the
 substance of her house for the
 loue she bare him, she thought to
 haue done nothing : Were it possi-
 ble that an Euangelicall Nazarite , à
 soule consecrated to God, by à vowe
 so holy , could amidst the Manna
 of the desert of Cenobiticall life,

long after the onnyons and flesh-
 pots of Egypt? Would one soule his
 feete after he hath washed them?
 would one put on againe his gar-
 ment after he were vncloathed? It
 is to vsurpe the very Words of Iob,
 but in a far contrary sense, who will
 graunt mee to be as in my daies past
 when I washed my feet with butter,
 and the rock powred mee riuers of
 oile? This is to imitate the cowes
 who thought to ouerturne the Arke
 which they drew when the voice of
 their calues resounded in their
 eares. If perchance, ô Cenobite,
 you are poore in the world, and
 being brought vp in studv by your
 community you are arriued to the
 state of Preisthood, vnder the title
 of pouerty, and afterwards imploied
 by your Superiour in the direction
 of soules deuoted to your Order,
 what cause haue you to complaine
 of a title which hath honored you

with the character which you beare
 and could not obtaine in the world
 for want of meanes : Is it that the
 incommodities of pouerty seeme
 vnto you lesse supportable in the
 seruice of IESVS-CHRIST , then in
 the world? behold, behold him vnto
 whom you are dedicated , behold
 your Captaine , and iudge whether
 you bee more poore and more in-
 commodated then he ; It is à yoaik
 which he beares with you , and it
 would not be à yoaik vnlesse you
 were two who carried it , for grace
 is neuer wanting vnto him who is
 not wanting vnto grace. Grace
 which causeth this yoaik to putrefy ,
 (it is the word of à Prophett , which
 is to say , sweeten) at the face of oile ,
 to witt , by the suauety of the vn-
 ction. It may be that you would
 haue the honour of pouerty and the
 same commoditie , which the rich
 enioy , an vnequality of spirit

which cā not fall on a persō of good
 sense; for it is to desire the triumph
 without victory, the victory with-
 out combatt, the combatt without
 perill and the perill without payne.
 There is noe vertue without labour,
 noe glory without vertue, noe re-
 ward without meritt, noe honour
 without charg; and the Maxime of
 the law teacheth vs, that he who re-
 ceaueth some profit ought likewise
 to take parte with the discommo-
 dities annexed therunto. One can
 not receaue an inheritance without
 being charged with debts; otherwise
 it were to imitate those children
 vnto whom honny is giuen vpon
 their bread, and who cast away
 the bread after they haue licked
 vp the honny. Shall I heere dare to
 speake a bold word with the Pro-
 phett Amos, I why not? It is God
 who speaketh, and his iudgements
 are true and iustified in themselves;

with the character which you beare and could not obtaine in the world for want of meanes ? Is it that the incommodities of pouerty seeme vnto you lesse supportable in the seruice of IESVS-CHRIST , then in the world ? behold, behold him vnto whom you are dedicated , behold your Captaine , and iudge whether you bee more poore and more incommodated then he ; It is à y oak which he beares with you , and it would not be à y oak vnlesse you were two who carried it , for grace is neuer wanting vnto him who is not wanting vnto grace. Grace which causeth this y oak to putrefy , (it is the word of à Prophett , which is to say , sweeten) at the face of oile , to witt , by the suauety of the vnction. It may be that you would haue the honour of pouerty and the same commoditie , which the rich enioy , an vnequality of spirit

which cā not fall on a persō of good sense; for it is to desire the triumph without victory, the victory without combatt, the combatt without perill and the perill without payne. There is noe vertue without labour, noe glory without vertue, noe reward without meritt, noe honour without charg; and the Maxime of the law teacheth vs, that he who receaueth some profit ought likewise to take parte with the discommodities annexed therunto. One can not receaue an inheritance without being charged with debts; otherwise it were to imitate those children vnto whom honny is given vpon their bread, and who cast away the bread after they haue licked vp the honny. Shall I heere dare to speake a bold word with the Prophet Amos, I why not? It is God who speaketh, and his iudgements are true and iustified in themselves.

Behold that which the oracle saith,
 harken vnto this saying; fatt cows
 which inhabitt the mountaigns of
 Samaria, why doe you wrong the
 needy, and deceaue the poore, who
 say vnto the great ons and the
 Lords, bring, and wee will drink;
 our Lord hath sworne by his holy
 one, that loe the dayes shall come
 vpon you: and à litle after, your
 teeth shall be sett on edg in all
 your communities, and you shall
 haue want of bread in all your
 houses.

C H A P. II.

Of the laboure of hands.

BVt lett vs examine more ne-
 berly, ô Cenobitts, your poore
 manner of liuing, which Bellar-
 min notes, and lett vs see whether
 in ether of them you haue iust cause

to complaine; As for the first which
 concernes the labour of hands, if
 you say that is an old custome which
 is noe more in vse, and that it was
 then good, to witt in the daies of
 those coals wherof wee are but the
 ashes, I would willingly know whe-
 ther wee pretend vnto any other
 Paradise then that whervnto those
 good auncient Cenobitts aimed
 who labored with their hands, and
 ate their bread in the sweat of
 their brows; or likewise whether
 wee haue receaued some new Ghos-
 pell which promiseth vs Paradise
 at an easier rate then vnto them who
 gott it with violence, and to speake
 according to S. Paule, in labour, in
 trauell, in watchings, in hunger, in
 fastings, in cold, in nakednesse, in
 pouerty, in anguish, in misery, in
 affliction, as dead yet liuing: or
 whether we haue receaued some in-
 dulgence or priuiledge which frees

vs from this painc, and exempts vs from this ordinary toile, as we are not subiect to the power and jurisdiction of Ordinaries. You will say with this Learned Cardinall, that the same was good and practised in those auntient Monasteries, as wel of Egipt as of the other parts of the world, where many liued in common, not hundreds onely, but thousands of Monkes according to the report of histories, who were all Laicks, their Superiour onely excepted, who for reuerence vnto the Sacerdotall dignity was called Abbot, which is to say, father: But since that Priesthood began to multiply amongst Monks, the vse of the labour of handes is not onely Lesned, but abolished amongst the Priests; let vs add, and euen amongst the laye brothers, who in imitation of the fathers, haue left the labour of handes to apply themselves to

holy contemplation, and the prayer
 of rest and recollection where they
 doe wōders; because the holy Ghost
 who is simplicity it selfe, is pleased
 to cōmunicate himselfe vnto simple
 spiritts; Notwithstanding I referre
 my selfe vnto what S. Austen saith
 vpon this subiect, in à whole booke
 of the manuell labours of monkes;
 and the complaints which he makes
 of this defect in the thirty one
 Chapter of the first booke of the
 customes of the Church, wherof I
 will onely giue this touch. It is noe
 waies to the purpose that in this life
 (he speakes of the Cenobiticall)
 where the Senatours (these were the
 greatest Lords of the Roman
 Common wealth) are laborious,
 and take paines, the artificers should
 grow idle, and doe nothing, and
 where the Lords of villages resort
 forsaking their goods, their deli-
 cates and commaunds, there the

downe ; who were their vassalls,
 should liue daintily ; Is not this
 delicat sloth in your iudgement
 touched with à delicate hand ? No,
 no , saith he in the same booke, you
 must not in this sort be idle, but
 rather show vnto men by your la-
 bour, that you haue not chosen this
 kind of life to spend your dayes in
 sloth and idlenesse, but rather enter
 heauen by the narrow gate which is
 that of sufferances and labours;
 otherwise this saying of the Ghos-
 pell will beate your eares , what
 doe you heere all the day without
 doing any thing ? And this other,
 sluggard , goe to the emitt , and
 lett this litle creature giue à most
 shamfull lesson vnto thy slothful-
 nesse; learne the like of the bee, and
 know that it is ordained, that he
 who labours not , should not eat.
 During the time the Manna fell
 vpon Israel who so euer was negli-

gent to rise at the break of day to gather vp his portion, fasted that day. The great Patriarke S. Francis, did he not call brother-flies such amongst his companions, as would needs liue vpon the labour of others, without contributing of their owne, after the manner of drones, who seeke in the winter time to liue vpon the labour of bees. If then à Cenobite were in à community not mendicant by institute and priuiledge, and had no other means to liue but by the labour of his hands, should it not be iniultice in him being vnwilling to take paines, yet to make complaints of his necessity? might not à man with reason aske him why he choose this kind of life, if vnwilling to practise it? And à secular artisan who were expert in à good trade, and would suffer hunger rather then exercise the same, and

apply his labour ther-vnto, should
 hee not giue more ground of deri-
 sion then pittie, in case he complaine
 of his want, hauing armes, health,
 and strenght to support him in
 performance of his worke? But
 peraduenture wee frame these
 reasons to litle purpose, since this
 manner of liuing, being noe more
 in vse amongst the Cenobits, there
 are few Monasteries (except those
 of the Mendicants) which haue not
 their liuing settled by the second
 and third meanes, which is to say,
 by the goods brought in or ga-
 thered together in common, or
 by the foundations of pious
 persons.

CHAP. III.

*Of founded Cenobites , and whether
their Complaints be iuste.*

IF then à Director Cenobite reside in à howse where the institute is to liue of reuenues according to ether of the manners , what cause would he haue to complaine of his particular pouerty ; since that in à Conuentual family well gouerned the distribution of the common goods is made into particulars with à iustice si exact , as every one hath what is needfull for his liuelihood, cloathing and all other commodities of life ? If the Director complaine of his community and of his Superiours as not receauing things iustly necessary , sees he not that like ~~cham~~ he discou-

uereth the shame of his fathers and of his howse, and that this complaint giues rather occasion of scandall then subiect of edificatiō? And to beleue that they are fitter to exasperate soules then to reclaime; and to take them of rather thē to allure them? Haue they not reason to say within themselues let those people first well order their owne communitie, and then will they well direct others? He who (sayth the Apostle speaking of a Pastour) knowes not how to order his family nor rule his domesticks how will he be able to gouerne in the howse of God, and wisely to dispose therof? And what kinde of *Directors* are they, who know not how to guide themselues? But some will reply, it is of the pouerty of the house they complaine, not of their owne particular. O wife of Ieroboam why dost thou disguise

thy selfe ? No, no we runne vpon
 à hote sent, wee vnderstand the
 dublings, wee know how to keepe
 our selues from chang. Wee will
 presently speake concerning the
 specious complaints, which the Pa-
 stours and Cenobits make of the
 pouerty of their parishes and Cō-
 uents, liere wee will onely touch
 the personall which haue soe much
 the more ill grace in the mouth of
 à Cenobite, as they seeme to yeeld
 vnto propriety, à vice so much de-
 tested by all the Ascetiks, who
 hertofore denied Christian buriall
 vnto such, as at their death were
 found to be tainted therewith
 giuing them the sepulture of asses.
 For in fine what would the Ceno-
 bite ? What pretends he, by this
 complaint, but to be eased in his
 owne particular of the necessity
 wherwith he saith he is pressed,
 vnder colour of the pouerty of

the house where he liues ? And might not one aske him why he left his goods in the world, wherof he could haue liued without importing any, to putt himselfe into a disaccomodated house, in an order which needs foundation, since it is not of the ranke of mendicants, and founded according to the two kinds of which wee treat. If he were acquainted with these incommodities during his nouiship why did he become professed, and hauing made his profession, why did he giue testimony of his repentance by his complaints ? If the pressing necessities of the house or of the order were concealed from him, was he sincerely dealt withall ? Is it after a manner as they vse to call haukes to the fist to hood them, and to cause fish to enter into the wicker ? some are so sollicitous to vnderstand a nouice, to sound the

depth of his soule, and the wide
 circuite of his interiour, why then
 will the professed vse such diligēce
 to hide them selues from them, and
 will not giue them à cleere sight of
 all the particularities of the commu-
 nity? Must one make profession to
 learne what belongs to à professed?
 Againe from the receauing of
 the habit of the novice vnto the
 priuation there is some returne in-
 to the world, but after à solemne
 profession there is no time to say
 I was ignorant, I thought not, I knew
 not; for he must remaine in this
 sentinell not to remoue till the
 great Captaine sounds the retreat
 at the houre of death. Whoso euer
 descends from this regular crosse
 whereon he is fastned with the
 nailes of the three Vowes, cannot
 be à childe of God; there must he
 die, to liue for euer; For who per-
 seuereth not therein till the end.

cannot finde saluation. What
 soeuer complaint then, a Cenobi-
 ticall Director, of an institute which
 ought to liue of foundation, and
 rent, might frame; cannot be ad-
 mitted; since it taxeth the com-
 munitie of iniustice, in the distri-
 butions of necessaries, When it
 tends to particularity, or proprietie,
 When it accuseth the indiscretion
 of the complainant, for as much
 as he casts himself into the laby-
 rinth, wherein he findes himself
 intangled.

CHAP. IV.

*Of those of Mendicant
 Directors.*

THe mendicant Cenobite hath
 yet lesse ground to complaine
 of his perticular poverie, because

he could not be ignorant of that of the communitie, wherein he putt himselfe, which, hauinge nothing assured, saue that which is most firme of what soeuer is stable, to wit, the infallible prouidence of God, cannot permit, or giue vnto such as range themselves vnder its banner, but what the ordinary begging may afford. He then who will drawe some particular succour, or comfort from a Directed soule, should not be proue in some sorte proprietary, and iniurious vnto his communitie, from which alone, he ought to expect his necessities, and not frō persons abroade, and by waies. which being secret, cannot be but indirect, and reprehensible. He will also say that it is not his owne particular want wherof he complains, but of those of his brethren, and of the whole communitie. Beholde here

the sonne of Adam, still couers himself with figue leaues, and how proper and particular loue cōceals it selfe vnder the shaddowe of a societie. But Adam where art thou Tell me thou sonne of the olde man, art not thou one of those brothers, and he whom thou cherishest most, of all that litle poore communitie? If that be at ease, hast not thou all thou desirest? The safetie of the common wealth, is it not the particulars? When the vessell is saued from shipwracke, doe they perish who are in it? They who traficke in common of that which is within, haue they not their part of the profit, when it is arrived at the hauen? It is that which we must now examine, to wit, wheither the complaints are iust, which the Pastours, and the Cenobites make of the pouertie of their Parishes, and of their Mona-

series. As they goe first in the procession for the venerable antiquitie of their order, so also shall they haue the preeminency in the reprehension; that the Diocesane Pastours haue a litle more power, and iurisdiction ouer such Pastours as are subordinate to them; For as concerning others, although they be not out of the bosome, yet are they neuertheless out of the precinct of the ordinary Hierarchie; not rising by their exemptions, but from the authoritie of the head of the Church; a tie which S. Bernard compares to the faire disposition of that man, whose feete should be immediatly fastened to his head, without interposition of other members of the body; such a contracting, that the pencills of painters, no lesse subtile then the inuentions of Poets, haue not yet mett with any thing so admirable. This

conceite comming from so great a
 faint. I beleeue that the report
 which I therof make, cannot be
 taken in ill part, but by those whose
 sight is offended by the light.

CHAP. V.

*Of those of Pastors, touching the
 pouertie of their Churches.*

TO what purpose then doe
 some Pastours in the Direction
 of soules to them committed, be-
 come importunate in laying open
 the pouertie of their Churches, if it
 be not to share in the commodities
 which they desire should be given
 therevnto? Is it not more honest,
 and more suitable to the dignitie of
 a Pastour to represent in all simplici-
 tie, and without any shewe of com-
 plaint the necessities of his Church,
 Whether it be in ornaments, in

buildings, or in light, or els in the foundation of some Chappells, seruices, or confraternities, most sweetly causing the sheepe to vnderstand that the parish is their mother: and that well-bred children, and abunding with the goods of fortune, get no honour in leauing their mother naked, and in necessitie, without proceeding to exclamations, to reproaches, to inuectiues: For that doth manifest some perticuler interest; as thirst, and eagernes to drinke, though it be but water, sheweth some feauourish disposition. If the dormitiue, and sweete medicines or milde, and gentle remonstrances made in tearmes of cordiall veritie, and Charitie not fayned be vnprofitable in regard of the hardnes of harts, after charity, (which neuer goes without longanimitie, and patience) marcheth Justice, promy-

ding that the Bishop ordaine things necessary for that respect, and that he, in case the people be stubborn, demandaide of the Magistrate for the execution of the ordinances which concerne the necessities of the seruice of God, and the maintenance of holie places, and sacred ornaments. The same may be said of the entertainment, and maintenance of Pastors; which is due in all iustice both diuine, and humane, and which may be sweetly, peaceably, and quietly demanded, by wayes which can onely be odious vnto such as curse the day, and who conceiuing iniquitie bring forth injustice: For that purpose are designed Tithes; and for parishes where there are none, as in Townes, other rights are ordained forth maintenace of Pastours, which ought to be receaued with humilitie and gentlenesse as well beset-

ming those who feede the flock of God, without of à sordid lucre, as S. Peter sayth, but franckly, and amiablie. To what end is it then to fill the ayre with complaints, which cannot be exempt from suspicion of auarice, though possiblie the hart of his tongue which vttereth them, be not infected with this euill? I doe not say that the Institution of the Confraternities, is not holie, and whence soules receaue very great profit, it being à powerfull spurr vnto pietie: But when à Pastor makes vse of them, to draw advantage, and to increase his reuenue, who sees not that this little streame degenerates from the puritie of its source, and that the intention of instituting these devout assemblies, doth no waies suite with this designe? There is à sorte of white Adamant which repulseth the iron, which is attracted by the

blacke. The *Director* who hath true charitie, which is the Adamant of hearts, will dart farre from him all these interests, which rather seeke profit secretly, then with the tromper. As concerning other abuses of Confraternities of Parishes, which, principally in the country, leade vnto banquets, and other dissolutions of the mouth, as if the kingdome of God, consisted in eating, and drinking, and not in the ioye, and peace of the holy Ghost, I will not here speake, since that the very naming of these disorders, is enough to blame them, and to reprehend the Pastors, and *Directors*, of such assemblies, who insteede of sharply reprehending such expences, nolesse odious then vicious, take part therein, authorising by their example, that which ought to be destroyed by their speech.

CHAP. VI.

*Of those of Cenobites touching the
pouertie of their Communities.*

LET vs now see, if the complaints which the Ceno-
ticall Directors powre out in-
to the eares of those persons
whom they conduct, haue any
more reasonable ayre, when they
speake of the pouertie of their
Communities, then when they
treat of their particular incommo-
dities. I will say (to the end I
may not irritate the bees, accor-
ding to the auntient Prouerbe)
yet lesse; this worde is short, but
true, and behold the proofes. Let vs
alwaies remember the distinction of
Cenobites who liue of foundations,
and such as get their lining by beg-

ging, who therefore are called mendicants; because this difference is very considerable. Touching the first, if their foundation be auncient, and well established, it is altogether euident, that they canot complaine of pouertie, vnles ther be disorder in the communitie, disorder which, as the anathema of Saul, and Achā, causeth that nothing prospereth. What may one say vnto such, but that they reforme themselues, and then all will abounde with them, according to the infallible promise of our sauiour, seeke first the kingdome of God, and then all will be added vnto you? Yes, but this will be a well reformed community, yet the foundation will be new, and consequently weake enough: This argument seemes vnanswearable, and yet is it the most feeble of all, whose complainte is least receauable. For if all communities be esta-

blished ether of goods brought
 thither by such as enter therin (as
 is practized in the new erected
 Monasteries of woemen) which
 hath made the order of S. Bennet,
 so great and rich, and other foun-
 dations, as the learned Bellarmine
 noteth, whose doctrine I here fol-
 lowe, step, by step in the 23. Chap,
 of his booke of monks ; Or if
 they be grounded on the founda-
 tions of great, and rich personages
 whose pietie erecteth, and indoweth
 intire Monasteries (which is com-
 mon in Italie , and Spayne , of
 France I Say nothing) why doe
 these people complaine that these
 new howses haue no foundations?
 But if they who come in, bring no-
 thing, why doe you receaue them,
 in case you haue neither the meanes
 to maintaine them, nor the facultie,
 or permission ether of Church or
 Magistrate to liue by begging?

Why place you the carte before the horses ? Are not men they who ought to establish and endowe howses, and not the howses to endowe the men ? Such as haue no meanes to liue in the world , and being ashamed to aske , and loath to take paines, say that they cannot there worke their saluation , ought they to finde their life plentifully provided for, in that countrie which you call out of the worlde, in places most peopled of great townes , and in howses whether they bring nothing but Alexanders part in his conquests, hope ?

CHAP.

CHAP. VII.

The indiscreete Zeale of some Cenobites in the multiplication of their howses.

BVt is it not behouefull to saue
 soules which would be lost in
 the world, and to trust in the Pro-
 uidence of God? ô fayre words!
 ô beautifull head said the foxe of
 the fable, hauing founde one of
 marble, but much better would it
 be, if it had braines! The indis-
 creete zeale, and without science,
 makes faults, in thinking to per-
 forme heroicke acts: It is not good
 husbandry say the clownes to nou-
 rish peacocks, for though they eate
 spyders, and mife, purifying the
 howses of these vermin, yet doe
 they otherwise greater mischeifes,
 for they vncouer topps of howses.

M

and fright away tame pigeons, with their cries. It is the same with indiscreete zeale, which sometimes by chaunce produceth small benefitts, but on the other side committs à thousand impertinencies, and causeth à thousand perplexities; Plunging in the subiect wherof I speake, such as thinke to retire themselves out of the world therby wholly to apply themselves vnto God, into thornie cares, into secular negotiations, which the Apostle forbids those who are dedicated vnto God, and into à thousand labyrinthes which I rather desire to couer with an ingenious, and charitable silence, then to lay them open by my discourse. My deare brethren giue eare vnto S. Peter, who forbids you to walke in your seruour, and to David, who tells you that the honour of the king of glory loues iudgement;

and be not ashamed to learne your
 lesson touching your exteriour car-
 riage, of the weaker sexe, since in
 the interiour passages of the misti-
 call Theologie we learne so many
 holie documētts from woemen and
 maides, of eminent piety, whose in-
 firmitie, God hath chosen to con-
 founde strength, and ignorance, to
 abate the swolne pride of the
 science of the most learned, from
 whom he hath hidden his secrets,
 and reuealed them vnto these sim-
 ple soules, whose writings doe ra-
 uish vs. Obserue then the actions
 of the Conuentuall maides, who
 like you begin their Orders, their
 reformatiōs, their families, their
 Communities. Beholde these pru-
 dent Virgins, and how they walke
 with the lampe in their hand, to
 wit, with consideration, and dis-
 creete gouernment: They receaue
 not amongst them, any maide

which may be à charge vnto them,
 and who hath not à competent
 dowrie for her enterテインement; but
 of the other classe, which is of such
 as bring much more with them, thẽ
 is necessary for their maintenance,
 and who assist in building, in foun-
 ding, in adorning, in establishing,
 the number is farr greater; Ther-
 with they become founders, bene-
 factours, and other lesser Suffrages,
 who by their good gouernment place
 immediatly their howses in that
 state, called the happiest, which is
 rather to giue, then to receaue, and
 to be rather profitable, then bur-
 densome vnto the common wealth.
 This example is domesticke, at
 your doares, before your eyes, it is
 not farr fetched; those are litle ants,
 learne their Economie. So haue
 the auntient Cenobites done, who
 liued of foundations: For they re-
 ceaued not any one amongst them,

who brought not wherewith to entertaine him, in case the howse being otherwise founded was not capable to receaue some soule, eminent in pietie, or learning, though depriued of the goods of fortune. Consult with the prudent Virgins, and propose vnto them à maide of gold for vertues, and deuotion, yet without money, and without patrimony, feare not that they will finde her vocation to be assured; they will furnish you, not to admitt her amongst them, with as many excuses as you please, and they will no wayes doubt, that this weake soule, according to her sexe, shall be lost in the worlde, and they will tell you wonders of confidence in Gods Providence. On the other syde present vnto them à maide very rich, but of à froward and harsh spirit, ô! she shall not want vocation: what merit

is it to breake this hard braine; when she is once entred, they hauing well framed others, will willingly shew her the spirituall workes of mercy, so as she performe the temporall towards them. After this manner guide they their affaires, without being chargeable to any, and without making great enterprises which afterwards cause them to hang downe their heads, imitating that indiscreete buylder reprehended in the Ghospell, who began to builde, but measured so ill the proportion of expence, as he could not finish it, exposing himself vnto the scorne of his neighbours. There is à holie, and venerable Order of Cenobites, which makes profession of à great solitude, and which hath longer continued in the rigour of its first strictnes, then any other in the Church of God, that Order walkes à leaden pace in the erecting

of new howses, and neuer sendes à
à colonie, I would say, à communi-
tic, vntil the howse be entirelie
built, and wholie founded, as well
for the maintenance of the Ceno-
bites, as of the buildings, desiring
rather to haue à fewe Conuents
wellruled, and wel endowed, then
à rabble of litle howses which
distroye the Claustriall, and Con-
uentuall discipline; many begin-
nings, and the consummation to no
end. An arte of the bad spirit, who
therby endenours like Pharao, to
cause the Israelites to perish, orde-
ning that their children should be
cast into the currant of waters:
And like XERXES, to cause the
riuer Gindes to dry vp, by deuiding
it into many streames. And to
speake the trueth nothing sooner
brings to decaye the policie of à
Conuentuall Order, then the vn-
limited multiplication of howses.

for if it be hard to frame good subjects, whose submission may be entire, it is much more hard to meete with good Superiours, who ought to be as the bones, the sinnowes, and the supporters of the body: And experience shewes that in small communities, obseruance doth easily slacken. Add that this desire to extend themselves in number of habitations causeth that they receaue men to fill them, without much choise, many elected, and fewe called; laying aside the vnprofitable, the incapable, the remisse, who haue as good teeth as the rest, but haue nether arme, nor tongue, to labour corporally or spiritually, and in the meane while, are no lesse expencefull then the labourers in the vineyard, and oftentimes more; for as the wheele of the charriot least greased, makes the most noyse, so they who haue least of the

unction of grace, are the greatest complainers of their entertainment, and as the Prophet said of Israel, if they be not filled, beholde they murmur. May I be permitted to speake vnto these Sirs (although the ordinaries may not overlooke them, nor haue any thing to say vnto them, for it belongs vnto them to teache others) onely by the way of fraternall charitie, and in the same fashion as I would desire to receaue of them a good aduertissement for the correction of my faults, according to the precept which our Saviour giues vs, gentlie to correct those who stray out of their bounds, and to receaue with a willing hart the same grace, when an other shall aduertise vs of our ERROURS.

CHAP. VIII.

*A remonstrance ther vpon
and aduise.*

VVill it, I say, be permitted me to shew that it would be much more expedient for to growe by the roote, then by the braunches, which is to extend themselves in the exercise of vertues, rather then in the multiplity of foundatiōs, and not to leaue Maries good part, for the toile and trouble of Martha; inseparable trouble of so many new missions, and Conuoyes. No the perfection of an order consisteth not in the number of men and howses, but iu the exact obseruāce of the rules, ad Institute. If the number caused the excellency, the world would carry it fro those that leaue it; for there are

alwaies many more secular laicks
 then of those who abandon the
 worlde. 'An armie lesse in multitu-
 de but well ordered, is stronger
 then à great one where disorder
 puts all into route and confusion.
 But why is it necessary to take much
 thought, or vse many words for
 the prooffe of à truth altogether
 euident, and which experience ma-
 kes palpable? No, no, at the Tri-
 bunall of God, you shall not giue
 so strict an accompte for not enlar-
 ging your order and multipling
 your dwellings, as for the ill husban-
 ding of vertues, and for many
 other imperfections which wage
 continuall warr against vs. And
 besides where there is no hearer
 sayeth the wise-man, what neede
 is there to powere out our speech?
 The passion of spiritually multi-
 plying themselues, being so vhe-
 ment in zealous soules, as that

which God inspired in nature by his words *increase and multiply*, is not so ardent: For the other is so much the more pressing by how much it hath a fairer pretence to aduance the glory of God in the saluation of soules, by bringing to him many seruants; whence such as are once taken therewith cannot acquit themselues; because they would thinke to lose all their perfection. No, the passion which carnall fathers haue for the aduancement of their Children, to lodge them well, to prouide for all their necessities to erect them howses, beares no comparison with that of Cenobiticall fathers and Superiours in extending, multiplying aduancing enriching building magnifying and causing their blessed instituts to flourish; And God graunt, said an auntient father of the Cenobites vnto his brethren who press

him to reedify the Monastery and
 to make it greater; that by enlarg-
 ing our terrestriall cells we do not
 straiten the habitations which
 expect vs in the mansion of our
 heavenly father. It is in vaine to
 oppose reasons and words vnto a
 torrent which can not be staid by
 any bankes. Goe on then in the
 name of God, our deare Bretheren
 goe on dilating your selues alwaies
 forward, and neuer returne back
 noe more then the birds of the
 Prophett, ascend alwaies or descēd
 like the Angels on Iacobs ladder
 without stopping in your motion, I
 tell you from my very hart as Re-
 beccha's brothers told her when
 they sent her by Eliezer to be the
 spouse of Isaac; you are our sister
 increase into thousand thousands;
 lett your Orders flourish more and
 more, lett your Bretheren multiply
 and surpasse in number the stars of

Heauen, and the sands of the Sea:
 Yet is it not very certaine that by
 multipling people the glory of God
 is magnified: since that experience,
 which your passion causeth you to
 ignore, makes vs to see that you
 spiritually ruine yourselues by that
 wherby you thinke temporally to
 establish yourselues; that the Wis-
 dome of the fish obscureth that of
 the spiritt, as the moone receaueth
 Ecclips by the opposition of the
 earth, and that thinking to aduāce
 the glory of God by multiplication,
 you diminish it by inconsideratiō.
 It is in my opinion the iudgement
 of the holy Ghost, who by the
 mouth of the Church his true oracle
 teacheth vs in the last Ecumenicall
 councell, that the multiplieity of new
 institutes placeth so many Childre
 on the brest of Christian piety, as it
 therby becometh dry; which bee it
 spoken with due reuerence to the

Sea Apostolick that doth nothing
 therein but maturely, holily, and
 vpon iust necessities; for who can
 say vnto it why doe you soe? since
 that the soueraigne Bishop hold-
 ing the generall gouernment of the
 ship of the vniuersall Church know-
 eth better the necessities therof,
 then any particular Pastours, who are
 onely called vnto part of the solli-
 citude, not vnto the fulnesse of the
 absolute powre and auctority reser-
 ued onely vnto him. Now to
 returne to my first purpose; whence
 this digression (which will not bee
 vnusefull) touching the multipling
 of Cenobiticall houses seems to
 haue some what putt mee out of my
 track; I say that if such as make new
 foundations complaine of their po-
 uerty, their complaint can not bee
 iustified by their inconsideration
 which causeth them rashly to en-
 terprise workes, wherein they take

To ill a bias that one need not wonder
 (what soeuer confidence they alleadg
 in the prouidence of God) if they
 prosper so ill therin; as in the end
 their harp is changed into lamen-
 tation, as Iob saith, and their voice
 into the accent of those who weepe.
 What might a man then do to cause
 these complaints to drie vp in their
 mouthes, and to satisfie this reme-
 diles appetite of founding howses
 and making new establishments?
 Concerning which, I should bidd
 them to aske of their anciēt fathers
 Cenobites, and of those who haue
 preceeded thē in the like designes;
 and they will answere them, follow
 our stepps, pursue the tracts of our
 example: Receiue not any amongst
 you, who bringe not vnto the com-
 munity meanes to liue; as no Priest
 is receiued into sacred Orders, with-
 out title (I speak here of Cenobits
 liuing of rents.) Or else, take not

new howses, vnles they bee sufficiently endowed by founders; and do not receiue more people then the reuenue of the howse can maintaine, as you see in Cathedral and Collegiall Churches, ther are but so many places for Canons or Prebēdaries, as the rents of the chapters can maintaine. And if some offer themselves to bee brother-seruants, admitt onely such as know some trade, and who by their aēt and labour, shall bee able to gaine their liuing, in seruing God and the community; so should you want nothing, nor haue occasion to complaine.

CHAP. IX.

Indiscreete feruor.

BVt going on this pace, you will say, one should not much ady

nance. For foundations are rare;
 more rare such as entring into
 communities bring with them meanes
 to entertaine them; and besides,
 this were to tye the hands of the
 Diuine Prouidence, and subiect it
 vnto humane prudence which is
 folly before God. I know not truly
 whether this prudence be à folly,
 but I am certaine that indiscretion
 and temeritie are noe markes of
 wisdom, and likewise the example
 of the woemen which I haue for-
 merly mentioned, and which erect
 so great à number of Monasteries,
 euery where, and alwaies well fou-
 ded, at leaste in time, makes vs
 cleerly to see and to touch with
 our very finger, that their conduct
 is full of security and benediction.
 Moreouer if you who are trans-
 ported with this zeale haue the
 gift of miracles, and of multiplying
 loaves in the desert, as the some of

God, or oyle and milke as the
 Prophett, or to cause manna to des-
 cend as Moyſes, you should haue
 good reason to asſemble together
 much people without beinge ſolli-
 citous for their nourishment, but
 to receaue many persons who faint
 in their way hauing nothing to
 eat, and then to crie for succour, to
 complaine; is it not rather to accuse
 your indiscretion, then to stirr vp
 others to compassionat your miſe-
 ries, seeing you fall into the ditch
 which your selfe haue made. You
 demaünd in begining, or rather you
 begin in demaunding, and are you
 ſoe ignorant Logicians that you
 know not the nullery of the Argu-
 ment which is called *Petito Prin-*
cipiū : you cry out prouidence, pro-
 uidence, you think to walke vpon
 the winges of the winds and vpon
 the waters as S. Peter, and as ſoone
 as you find the want of any thing

in a house where you haue nothing
 nor brought any thing, you cry Lord
 saue vs, and your weake faith testi-
 fies your mistrusts by these lamen-
 tations; perceauē you not when it
 coms to the effect the weaknesse of
 your protestations, and that like S.
 Peter you make great propositions
 of confidence which you performe
 ill euough? the satyre in the fable
 the first time that he saw fire
 thought it soe beautefull as he ran
 to imbrace it, but he scorched his
 skin and beard. Warre is sweet faith
 the auncient Prouerb, vnto those
 who haue not tried it: The Childre
 of Ephrem did wonders in shooting
 at butts, but in the field they fought
 with their heels before their Ene-
 mies. In the begining of an insti-
 tute there are no thing but lamps of
 fire and of flame, nothing but fer-
 uours, nothing but courage: lett vs
 goe, lett vs goe and lett vs die with

him, said the Apostles, when they ran away at the taking of their Master. So sing our new establishers, lett vs onely goe, lett vs begin, lett vs adventure, what can not wee doe in him who strengthens vs? If he should kill vs yet would wee hope in him; when hee sent his Disciples without scripp, without staff, without shoos in the dispersion of nations what did they want? All is made for Gods elect, all is for vs, if wee be all in him whether life or death, at the worst the earth may be defectiue for vs to liue, but not to dye. O fayre resolutions so that the effects correspond therunto! but when à S. Peter at the voice of à silly Chamber-maide changeth his note; when after so many braue protestations one descendeth to complaints, then may one saye with the Prophet, how is the gold changed, and its good colour lost. And

What pittie is it to see the stones of
 the Sanctuary dispersed in the heads
 of the streets, and the valiant Is-
 raelits armed with so many glorious
 propositions of suffering, running
 vp and downe the streets, and into
 howses, to receaue comfort in their
 necessities, and desning with their
 cries the eares of persons, who haue
 put themselves vnder their spiri-
 tuall conduct, that by their affi-
 stance they may be taken out of the
 labyrinth wherein they intangled
 themselves through their owne im-
 prudence: For they would not haue
 run as it were at randome, nor
 fought as writers in the ayre, but se-
 riously purposed to establish them-
 selves, not vpon foundations of
 hope rather melted and rotten,
 then wel grounded, if they had not
 layd their foundations, as saith the
 Apostle, vpon haye and straw;
 straw, saith the Psalmist, the shille;

cock of the winde and the symbole
of inconstancy. From thence arise
these complaints which yeeld noise
enough but litle fruit, and take
from them the glory which is given
to Salomon for hauing built the
Temple of our Lord without cau-
sing to be heard the noise of hum-
mers, Sawes, or any other iron
toolles. The auntient Cenobites
haue not so done in their time; for
they walkt à leaden pace in their
beginnings, they vndertooke few
Monasteries and those in the
woodes and solitudes, in places
remote from the commerce of
men, so that they had no desire to
importune, since they did flie them;
and living there of the labour of
their handes, and of their hus-
bandry, as also of the goods which
their companions brought into
their communities, or else of the
voluntary offerings and legacies

What pittie is it to see the stones of
 the Sanctuary dispersed in the heads
 of the streets, and the valiant Is-
 raelits armed with so many glorious
 propositions of suffering, running
 vp and downe the streets, and into
 howses, to receaue comfort in their
 necessities, and desning with their
 cries the eares of persons, who haue
 put themselues vnder their spiri-
 tuall conduct, that by their assi-
 stance they may be taken out of the
 labyrinth wherein they intangled
 themselves through their owne im-
 prudence: For they would not haue
 run as it were at randome, nor
 fought as writers in the ayre, but se-
 riously purposed to establish them-
 selues, not vpon foundations of
 hope rather melted and rotten,
 then wel grounded, if they had not
 layd their foundations, as saith the
 Apostle, vpon haye and straw;
 straw, saith the Psalmist, the shille;

cock of the winde and the symbole
 of inconstancy. From thence arise
 these complaints which yeeld noise
 enough but litle fruit, and take
 from them the glory which is given
 to Salomon for hauing built the
 Temple of our Lord without cau-
 sing to be heard the noise of hum-
 mers, Sawes, or any other iron
 tooles. The auntient Cenobites
 haue not so done in their time; for
 they walkt à leaden pace in their
 beginnings, they vndertooke few
 Monasteries and those in the
 woodes and solitudes, in places
 remote from the commerce of
 men, so that they had no desire to
 importune, since they did flie them;
 and liuing there of the labour of
 their handes, and of their hus-
 bandry, as also of the goods which
 their companions brought into
 their communities, or else of the
 voluntary offerings and legacies

Which the faithfull Laicks gaue
 them to be remembred in their
 prayers; they haue in continuãce of
 time heaped together this prodi-
 gious multitude of goods, which
 now serue to maintaine the pompe
 and riolt of Commendatories and
 great men, who find nothing more
 satt, or delicious then the bread of
 the Crucifix, giuing for à pray vnto
 birds and doggs (that I say not
 worse) that which was gathered and
 ordained for the nourishment of
 Saints. These in their good hus-
 bādry labour without complaining,
 but the new founders of our time
 without taking paynes, imagin, that
 it is sufficient to aske, and to com-
 plaine, if one giue them not what
 they desire; calling heauen and
 earth to witnesse and inuaying
 against the ingratitude of the world
 which knows not how to esteeme
 nor acknowledge, as it ought, the
 great

great and notable seruices they render vnto it. A complaint like vnto that of pedants who puffed vp with à litle learning in the smale Empire of their schools doe nothing else but accuse the blindnesse of the age which know not how to value their merit to aduance them to the dignities of the common wealth, and to yeeld them à share in the gouernment therof. Behold touching those Cenobites who by their Institutes ought to liue of reuenus and rents, or of their labour, and who being not actually founded but onely in possibility, haue so pressing à desire of being founded as through their importunities they neuer suffer in repose the soules which range them selues vnder their direction, vntill they haue therby procured the foundation, the good deeds and comforts which they aymd at. If these complaints

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be iuste, others see; as for mee I acknowledge the weaknesse of my sight and spirit to perceave and conceave their iustification; for if there be any thing in the world which ought to be done gratis and dis-interested, it is the guidance of consciences.

CHAP. X.

*Complaints of Mendicant Cenobites
and their examen.*

PEradventure wee shall find more Iustice in the complaints which Mendicant Cenobites may make who meddle in the function of *Directours*. For since noe other living is allotted them then by begging, if they find not therein the comfort which they ought to expect in their necessities, what can

they doe but complaine, therby to
 moue at least some compassion in
 soules and to change the harts of
 stone into tender and sensible harts
 of flesh? but they shall pardon mee
 if I tell them that they therby doe
 quite contrary vnto what they pre-
 tend; because making open profes-
 sion both by their discourse and
 their life of remitting all their cares
 vnto the Diuine prouidence, they
 destroy by their complaints what
 they edify by their actions, imitat-
 ing the Lions of Libia who to make
 men loose their trace, brush out
 with their tayles the markes which
 their pawes imprint on the sand.
 And besides, in saying after a
 sighing, and as it were, reproching
 manner, that Charity is growne
 very cold, giues occasion to the
 world to examen whether it be
 actiue or passiue, to witt whether it
 be their owne or that of seculars,

whose dores they frequente. For there is noe coale so dead which is not reinkindled by the neighbourhood of one that is burning; so the Charity of Cenobites when it is true excites that of the people, who of all the Rules of the law vnderstand none so well as this; I giue to the end thou mayst giue vnto mee, I doe well, because thou pro- uokest mee so to doe. They who truly seeke God neuer want any good; the Manna would sooner fall from heauen then necessity should ouertake them. The iust man is neuer forsaken nor euer reduced to extremity of want; such as show Charity vnto soules find good souls enough charitable towards their bodies. But as God loueth him who cheerfully giueth almes, so doth he cherish him who for his loue suffers with alacrity the inseparable necessities of mendicity, in imita-

tion of Iob of whom it is written that amongst so many strang and various abandonings, not the least word fell from his mouth, which expressed discontent. What? would I then take away à thing so naturall as complaint when some incommody is fallen? I am no enemy to Nature in this poynt, and it were iniurious to reason (out of matters of fayth) to striue and bandy directly against sense. S. Paule permitts euen the most perfect to weepe moderately and tenderly ouer the dead; our Sauour himselfe hauing giuen vs the example when he groned and shed teares vpon the death of Lazarus. But it is alwayes needfull that reason should be mistresse, and that during the most violent tempests, à man should neuer abandon this sterne. Neuerthelesse in the subiect wherof I treat, it seems that I might haue iust cause to forbid it

since the incommmodity which be-
 gets it, is neither casuall nor vnpre-
 meditated, nor necessitated, but
 sought for, but imbraced, but vo-
 luntary and deliberatly chosen; For
 I pray you, the Cenobite who puts
 himselfe into à company of Men-
 dicants, doth he not well know that
 the same is not founded, but as the
 earth whose masse is ballanced by
 its proper weight in the midst of
 the aire? that the community to
 which he hath tyed himselfe by his
 profession, and which is obliged to
 nourish and keepe him sound and
 sick hath no assured reueneue? that
 what it demaunds of the people of
 the world, who are not obliged,
 by any contract or any duty of
 Iustice towards it, if it be not in à
 case which bindeth euery Christian
 to helpe his neighbour in extreame
 necessity? Of whom then ought he
 to complaine who hath nothing

and vnto whom nothing is due if
 nothing be giuen him : vnto whom
 are these reproches addrested but to
 himselfe being like spittings cast vp
 against heauen which fall back vpon
 the face of him who spitts them :
 My woundes, saith Dauid, are pu-
 trified because of my indiscretion
 knowing that his harme proceeded
 from himselfe : Who is ignorant
 that to vncloath one self à long time
 before he layes him downe to rest,
 is not the waye to goe warme to
 bed ? It is not therfore, (alas no) that
 I reprocche the holy mendicity of
 Orders approued by the holy Sea ;
 for it is enough that this Oracle
 speakes to make me humbly giue
 place, saying with the Schollers of
 that auntient Philosopher : *He*
spake it. But if à Prophet hereto-
 fore tooke vpon him this respect-
 full licence to saye vnto God, &
 Lord, thou art iust and yet I

will tell the iust things in making
to the a reasonable demaund :
Why shall it not be permitted vs
without censuring this sacred
Mendicity of Cenobites autho-
rized by the Church, to saye, that
as there is nothing so good nor
so holy in the state of nature,
and of grace, which one may not
abuse ether by wickednes or by
imprudence : So may it also hap-
pen, that they vnto whom this
permission is giuen, make vse ther-
of, peraduenture otherwise then
this infallible Sea intendes, which
hath approued their manner of
liuing. For as the Cenobites who
liue of foundations and reuenues
intangle themselves in necessi-
ties where they establish them-
selves in certaine places without
competent rents for their mainte-
nance, wherby they ruine their
discipline, multiplyinge in such

fort howses, that they cannot provide for their people as is befitting good subjects, and good Superiours, to the end the rules and obseruances may there be kept according to their rigour in full vigour: Euen the Mendicant Cenobites may dissipate the spirit of their Institute by the same multiplication; and when they make their abode in such poore places as they are not able to draw from thence the comforts which they expect for their liuelihood; or else, when they receaue therein so many brothers that the cityes and townes, which admit them, cannot conueniently provide for their entertainment.

CHAP. XL

*A digression concerning lay-brothers,
or servants.*

PRincipally when they place amongst them a great number either of lay-brothers, or brothers of the Quire who are not fitt for the service of soules: For though they may be otherwise very vertuous, and make their prayers, and exercises very profittable within; and be raised to high degrees of contemplation, yet the world which is not so subtile, nor speculative, hath not so much regard to interior as exterior actions, and as it hath not eyes but in the head, it beleeveth nothing of men, but what it seeth or heareth of them, saying with that servant of the gospell, thy speech doth

manifest thee. And to speake truth
 since these institutes are said to be
 established to serue as aides vnto
 those who gouerne; which the A-
 postle calls (opitulations , guber-
 nations) and likewise take the title
 of coadiutors of the Diocesan Pa-
 stours ; I see not to what purpose
 they admitt, and receaue such as
 haue not talents to performe cle-
 sicall functions, of preaching, and
 administration of Sacraments. For to
 saie that they receiue youth, who
 seeme, to haue a disposition there-
 vnto, and that they instruct them
 for this purpose, notwithstanding
 that sometimes the successe fru-
 strates their intention ; and that
 such as they esteeme fit become vn-
 able for these actions, so that they
 remaine as it were superfluous, and
 ouer-numerous, seruing onely to
 sing, and performe the other mean-
 ner offices of the conuent.

were, more excusable, in case these
 howses whereof I here speake,
 were rented, and able without
 charging the publike, to nourish
 with their superabundant reuennues
 those who should not be fitt, for the
 exercise of Mary, and solitude: But
 it is to be beleued that they who liue
 not but of almes, and begge from
 day to day, doe not demaund them
 gratis, but for the charitable service
 which they render to the people,
 reaping the temporall, of those vnto
 whom they distribute their spiri-
 tuall labours. And concerning
 brother-seruants, I doe not com-
 prehend in this kinde of life where-
 in the most are stated, since they
 being neuer able through their inca-
 pacity to aspire to Preist hood, nor
 vnto clericali functions, or likewise
 to the seruice of the Quire, it seemes
 that the right of demaunding almes
 is not acquired, but because the

Church approoves it by sufferance,
 or suffers it by approving : For
 asmuch as they cannot, according
 to the vse of common reason,
 reape where they haue not sowed.
 But if one alleage for their iustifi-
 cation, that there are of this con-
 dition amongst the rented Ceno-
 bites, it may be answered that
 they are there as seruants (for
 which cause they beare the name of
 seruants) who are contented with
 their nouriture, and with their
 cloathing to be entertained, as well
 in health as in sicknes by the com-
 munitie, to which they giue and
 offer themselves, whence in some
 places they are called brothers
 Oblates, Which it not so amongst
 the mendicant Cenobites, who
 haue no right to haue seruants at
 the expence of the publique, being
 a thing which would be founde

Strange in the world, if a mā reduced
 to mendicitie, had diuers seruants,
 who should goe vp and downe
 searching after necessities from
 howse to howse, whilest he im-
 ploied himselfe in study, and contē-
 plation. The poore, impotent, or
 blinde haue sometimes other poore
 to conduct, carry, or leade them; but
 the necessitie of these miserable per-
 sons sufficiētly declares, that though
 they cause themselves to be guided
 by others whose oies and shoulders
 they borrowe, yet themselves in
 person are they that aske & begge,
 and not the seruants or helpers. To
 beare the glorious title of mendi-
 cants, and neuer to begge; and as
 the bee drinks the dew which falls
 vpon the flowers, to drinke and eat
 the sweate of poore brother ser-
 uants, who continually trot vp and
 downe through the dirt; who haue
 their mouth in the dust; whose soule

sticks to the pauemens; and who
 run from howse to howse to seeke
 nouriture for their Reuerences: Is
 it in your opinion sutable to their
 rancke, whom that great Sainte
 whose Seraphicall charitie deser-
 ued the markes of the stigmats of
 the sonne of God, called brother-
 flies? But whilest these poore lay-
 brothers goe and come like the
 litle flies, or Nimphes, to gather
 flowers aboute the towne, and
 seild, as vpon à landskipp, the
 mother bees remaine in the hine
 composing the hony combes of
 publique and priuate exhortations,
 wherby pietie and vertue are inspi-
 red into directed soules. It is true,
 and since the Church so findes it
 good, who can dislike it, if he will
 not shew the losse of his common
 sense, in contradicting the commo
 sense of all the faithfull? It is neuer-
 theles possible that some good Ce-

nobite will like this reason without
 preiudice to his rights, priuiledges,
 and repose. Is it enough to be
 called mendicants, to liue onely of
 almes brought in without going to
 seeke them: enough to nourish ones
 selfe of things asked, without humi-
 litie to aske them? It is true that
 Kings, Princes. and the great men
 of the world, gather their reuen-
 nues by their Officers, Receauers,
 Treasurers, Ouerseers, Cofferers,
 Factors, and many rich persons,
 and of great qualitie, receaue their
 rents euen with their owne hands.
 The Cenobites themselves who liue
 of foundations, gather that which
 is due to them, by their Procura-
 tours, who are graue Fathers and
 of note, not relying wholie vpon
 their lay-brothers, vnles they be
 of an approued fidelitie, and of an
 intelligent witt to negotiate. I
 knowe not whether there be any

secret pruiledge, and wherof I am ignorant, in the mendicant societies, which raiseth them to this height, of causing their necessities to be sought for by such as haue least right to aske them. For if there were some such captious spirit (whereof there bee enough in the world) who should demaund of à begging brother for whom doe you aske of me this almes? He ought to answere him in words of veritie, and of an vnfeigned charitie. It is partly for mee, partly for holy personages seruing at the altar, in the pulpit, in the Confessionary, in the Quire, and in the direction of soules. And if this captious person should reply, brother you are in good health, you are strong and able, you might gaine your liuing by your labour, or by seruice in the world, and since you render no spirituall ser-

nice, why doe you demaund of me
 a temporall succour for your selfe?
 If it be for others, I wonder that
 they so litle esteeme the good done
 them, in bestowing on them live-
 lihood (although it be not in so
 litle, as of thirty parts of men, there
 are no lesse then nine and twentie
 which goe, which run hazards,
 which trauelle night and day in all
 fashions to gaine it) as they take
 not the paines to aske it them-
 selues, sending onely their seruants
 like apparaters. It must needs be
 that they make litle compte of
 things and persons of the world;
 these are the stronge Gods of the
 earth powerfully eleuated, and so
 rapt with the knowledge frō aboue,
 as they no more remember the
 necessities here belowe. God cause
 them to descend from this Thabor
 that I may knowe to whom I giue
 my goods, and if they be profitable

for soules, let them visite mine, I will receaue them as Prophets, but their seruants and staffe, is that which I knowe not, and which workes neither miracle, nor impression in me. So it is that some penetrating spirit might send backe these good brothers, for reasons reiecting their plea. They might peraduenture say, that their masters are not of such a humour, as to disdain their profession of mendicants, and that to honour this glorious mendicity, they goe sometimes à begging in person, and it is also possible, one may reply vnto them, that this is so rare, that as one swallowe makes no sūmer, so acts so litle vsed cānot forme great habits. This happens scarce so often as the eclipses of the sunne, or of the moone, which rauish the ignorant with admiration, and cause soules most ryed to the earth, to beholde

heaven : And moreouer who
 knowes the intentions of these
 actions which we ought alwaies
 to take in the best part, and not to
 touch the brand where it burnes?
 For since all the actions of men are,
 said Epictetus, like meddalls of two
 faces, and vessells of two handles, who
 shall assure vs whether these so rare
 humiliations, be true, or feigned,
 done simply or for some end, since
 the Gospell giues vs to vnderstand
 that there is no vertue, which is not
 counterfeited by some vice, and
 that one may faste, giue almes, and
 other such like actions, for to be
 seene of men, rather then of God?
 Neuertheles even by the common
 practise, we may easilie discern
 amongst such as liue of begging,
 those who haue chosen Marias best
 part in keeping themselves in re-
 pose, and in the holy vacancy, at
 the feste of our Saviour, from

those who are put vnto the toyles
 and troubles of Martha ; and it
 belongs to the active life of lay-
 brothers , to nourish the contem-
 platiue of those of the Quire , who
 are as the Cherubins , and Sera-
 phines of the highest Hierarchie.
 And besides if one should set vpon
 these good brothers and saie vnto
 them, my frinds I see well that you
 are like vnto bees , which gather of
 flowers , and make hony , but not
 for them selues ; vnto sheepe which
 carry fleeces to cloath others ; vnto
 oxen which plowe the feild , when
 the haruest shall not be theirs ; vnto
 birds which make neasts , not for
 their owne vse. Tell me, if you had
 remained in this vncleane world,
 vpon whose head are heaped all the
 inuectiues which are in holy Scrip-
 ture, as the maledictions were au-
 tiently cast vpon the emissary
 goate, which one chased into the

desert: Would you haue bene contented (since it seemes that your condition called you vnto seruitude) to serue à maister which would oblige you, being poore, to goe seeke for his and your living, amongst your neighbours of the towne, and country; and who perhaps at your retourne would treat you as liberally, as the good maister did the prodigall childe. But of courtesie and euen in good truth, and without dissimulation, that if you saie, you serue in this countrie, out of the world where you are (I vnderstand not that which Plato imagined to be in the lowest Planets) through à farr purer intention, and for à reward farr more eminent; since like that auntient Painter you labour not, but for eternitic, the Apostle commaunding the seruants of secular persons to render seruice vnto their maisters,

not as vnto men, but vnto God,
 opens them the gate to purifie their
 intentions, and to render them as
 straight as yours. And finally these
 masters whom you serue out of
 the world, in qualitie of Laymen
 and seruants, though they alleage
 all the Scripture to shewe you alle-
 gorically, tropologically, anagogi-
 cally (tearmes which you well
 knowe) that they are Angells, and
 Gods, and that truely God speakes
 by their mouthes, and that it is from
 thence you ought to receaue the
 lawe, and learne the science of
 Saints, albeit these be men, and
 shall die, and be iudged like other
 men, and the ceremonious and ma-
 gnificent excellencies of your
 vows excepted, I see not, why
 the other seruantes which are
 vnder subiection in the world, may
 not take their masters for Gods in
 the same sense, since their suke-
 2

rity ouer them, represents that of
 God. And if you saie that these
 men whom God hath placed ouer
 you, and who hath called you into
 bands, doe you the honour as to
 holde you for brothers, and chil-
 dren of the selfesame communitie:
 One will answere that honest men
 and such as liue Christianly in the
 world, esteeme not their ser-
 uants as slaues, but according to the
 saying of the great Stoick, as hum-
 ble soules, or rather, as brothers in
 IESVS-CHRIST, called vnto the
 same beatitude. For they knowe it
 is vnto them, these Apostolicall
 words are addressed, Masters be
 you benigne towards your seruants
 laying aside threats, knowing that
 both their Lord and yours is in
 heauen, and that before him there
 is no exceptions of persons. That
 if you will vnderstand the precept
which the same vessell of election
 giues

giues vnto seruants, who desire to render their dutie Christianly, beholde his diuine words, Seruants be obediēt to your maisters according to the flesh, with feare, and trembling, in the simplicitie of your hart as to CHRIST, not seruing to the eye, as it were pleasing men, but as the seruants of Christ, doing the will of God from the hart; seruing with à good affection, as to our Lord, and not to men, knowing that euery one what good soeuer he shall doe, that shall he receaue of our Lord, whether he be bond, or free, Beholde how the good and faythfull seruants who are in the world, and haue pietie and their saluation in recommendation, carry themselves in their duty, being subiect in all reuerence vnto their maisters, not onely vnto the wayward, according to the doctrine of S. Peter. And we must

not aske where are the seruants of
 this condition, for besides that they
 who are in this obseruance ether
 knowe not their owne vertue, or if
 they knowe it, couer it as much as
 they can by humilitie: It is certaine
 that God in the corruption of the
 world, so much exaggerated by
 those who haue left it, reporting the
 wolfe to be sometimes greater,
 sometimes lesse then he is, accor-
 ding to the humour of those with
 whom they medle. God alwayes
 reserues to to himselfe in all estates
 many thousands of men, who
 bende not their knee before the
 Idol of vice: Yes yes the deluge is
 not so great, nor so vniuersall as
 there are not alwayes many soules
 saued from this inuudation of the
 world: and Paradise is not euer so
 open to those who are gone out of
 it, to put themselues into Cloisters,
 but that some one is shut out of the

gate. But what? on the other side it is so cried downe by such as haue made à glorious breaking therewith, as it seemes who soeuer remains in this Babilon, and flies not vnto the montaines of the high state of perfection, runs the waye of perdition. An opinion not onelic vniust and irroneous, but also would be hereticall, if obstinately mainteyned, as very well saied blessed Francis de Sales in the first part of his diuine Philothy. Tell vs not then ô good brother-servant that it is the feare of damning your selfe in the world, and the desire of sauing your soule in the Cloister (which you call religion, as if there were no religion but in the same) that hath reduced you into the state of voluntary seruitude wherein we see you; à seruitude which for IESVS-CHRIST, is more excellent then euen the Diademe of kings.

Saie not that you cannot worke your saluation in the world, if you distinguish not vnto vs the corporall, from the spirituall; for concerning this it were impietie to say that one might not worke it; but touching the other, if it be hunger which hath chased you from this place, to finde your living in à begging pietie, or if it be permitted so to speake, I knowe not whether this gainfull motiue render you laudable before God, and whether this be not, as saith S. Paul to make lucre, or profit of pietie. This word peradventure will touche some of this sort, in the aple of the ey, who were great, noble, and rich in the world, and wanting learning to enter into the power and dignitie of Preisthood, haue left goods, & honours to put on à Cenobiticall weede in qualitie of lay-brothers, casting

themselves into à Cloister, not to
 be serued, but to serue, and serue
 in fastings, watchings, hunger, thirst
 colde, nakednes, and other incom-
 modities which the Apostle recoüts:
 and to serue for the pure loue of
 God hauing the will free, and
 without any necessity spirituall or
 temporall. Sirs (for your present
 condition shall not hinder me to
 respect your qualitie past) I know
 that not onely your intention, but
 also your action is holy, generous
 Christian, heroick, laudable, and
 worthy of an hundredfolde, and
 of an eternall reward: For who can
 but admire in you so great à chäge
 of the right hande of God, for
 whom you are become, of great,
 litle, of exalted, debased; and to
 speake with S. Paul, of wise, fooles,
 of noble, ignoble, and as the excre-
 ment of the world? But neuertheles
 I see not (with submission to the

Church of which one ought no more to search à reason , then à article of faith) that all this acquirith you more right of asking ether for your selfe , or others, though some holde that they who haue giuen all their goods vnto the poore, according to the counsell of the Ghospell, haue right to demaund almes of the rich, and such as may helpe them: For if that were, who sees not but à particular Preist, or as you call him, secular , giuing to the poore his patrimoniall title, or renouncing his benefice, would haue right to begg, and to exact his maintenance of whom be should demaund it? And not onely à particular Preist, but also euery Christian, Laick, and secular, since the Councells are generally giuen to all Christians, of what condition soeuer, who may practise them according to their

calling, although they be not vowed but by Clarks, and Cenobites. Now I pray you could this particular man with reputation, goe to aske his liuing after this sort? giue me the almes which you owe me, because I haue distributed all my goods amongst the poore, and haue onely left vnto my selfe the right of demanding my necessities. Some will saie that this is not permitted, but vnto those who haue put themselues into communities; and one may aske, what authoritie by the Ghospel, and what prerogative in this, haue the communities aboue particular persons? And whether it be à thing more fitting, and lesse chargeable vnto the publique to begg for fiftie mouthes then for one, and one which shall begge for it selfe, by it selfe, not by à seruant; Brother I saie vnto you when you shall haue abandoned

Earldomes, Marquifates, and the
 Empire it selfe, as did Charles the
 fifth, to become the begger for the
 communitie, without the right and
 the facultie which the Church giues
 you, you haue none at all to aske,
 ether for your selfe, or for their Re-
 uerences who send you à begging:
 Not for your selfe, since you la-
 bour not for the publike, nether
 corporally nor spiritually: nor for
 others, who ought themselues to
 begge, if they will with justice
 beare title of Mendicants. A No-
 tary, an Aduocat, an Atturney, à
 Iuge, à Phisition, à Tradfman, tak-
 ing nothing for his paines and ser-
 uing the Publike gratis, should he
 haue right to sende his seruant
 through the citie to demaund his
 necessities? And who would beleue
 him when he should say that his
 Maister performes all his functions
 for nothing? Would not one reply,

tell him, let him liue by his art,
 and let him not be ashamed to re-
 ceauē his paie for the same. And
 besides, should not this seruant
 rather haue tolde his Maister, and
 since you giue me no maintenance
 but that which I finde my selfe, it
 were better done of me to provide
 for my selfe alone, then to carry a
 double burthen in susteining my
 selfe and you also by my trauell.
 What if one reply that they who
 imploy lay-brothers in begging, la-
 bour of their part in study, to at-
 tend vnto preaching, and the con-
 duct of soules, and to that, one
 brother aides another, in so much
 as one giues not vnto such as de-
 maunde, but in respect of them?
 Beholde an admirable winding-
 out. They who aske, aske for such
 as aske not, and they that aske not,
 aske for those who aske. Where
 vpon it were good to knowe, whe-

ther they who aske not, eate an equall share, or for those that aske, or whether such as aske, fast alike, or for those that aske not, or whether both the one and the other, eate by proxie, or in proper person. But it is impossible that they who study, meditate, sing, or contemplate, imploy themselves afterwards in Clericall functions, and in the service of soules, by preaching, and administering the Sacraments should begge, themselves; wherefore it is necessary that they cause it to be done by others who haue not these talents. Certes I confesse that the same is impossible, and that it is likewise necessary, for them to cause their living to be demaunded by others. But I aske if it were necessary that they should imbrace the impossible, and by what necessity and constraint they haue bene moued therevnto: For since they

must needs knowe that they could not begg, and at the same time execute their spirituall talents, which God hath given them for the service of soules, why became they Mendicants, by state, and profession? Or besides, embracing this condition, did they intend to place themselves therein, to begg by others, or by themselves? One will possible saie that the Prophets haue had their seruants, which is very common in the Scripture, and that who receaued the seruants, had the same reward, as if he had receaued the Prophet. Morcouer that in the Hierarchie of the Church the Bishops haue Preists for their aydes, assistants, and coadjutors: And the Preists for their seruants haue Deacons, who for that cause are called Ministers. For the holy Councell of Trent sayeth, that the sacred Hierarchie is composed of

Bishopps, Preists, and Ministers
 by them vnderstanding the Deacons.
 Obserue vs well heere, then
 euery Mendicāt Cenobite will haue
 à seruant as an inseparable shadowe
 of his body, and per-adventure for
 that cause it is that they goe not,
 But as the Disciples, by two, and two,
 and this Cenobiticall ioyning of
 payers shall be framed according
 to the modell of the Hierarchy, &
 how well is this taken! The Bishop
 hath à Preist for assistant, the Preist
 à Deacon, but it is the functions of
 the holy Altar, in the diuine offices,
 and other sacred Ministeries,
 not in the seruice of the common
 life: For who euer heard say (vnles it
 be by abuse, and prophanation
 which ought rather to be detested,
 then reduced to example) that à
 Preist is seruant, or better to expres
 my selfe, à drudge of the Bishop,
 and à Deacon, drudge of the Preist,

for to seeke and prouide his meate,
 to dresse his garden and his cham-
 ber, to sweepe his howse, and to
 performe other base actions, such
 as are done by laye-brothers in à
 Cloister for the seruice of their Re-
 uerences? That though à Bishop
 be assisted at the Altar by Preists,
 and the Preist by the Deacon, doth
 it followe that the Cenobiticall Di-
 rector, or Preacher may not sing
 in the Quire without hauing with
 him à laie-brother, nor preach, nor
 cōfesse without à lay brother by his
 side? The Preist which assists (for
 so ought one to saye, and not to
 serue) the Bishop at the Altar, the
 Deacon, and the Subdeacon, who
 assist the Preist in diuine offices,
 haue they not their part in the same
 office, as the holy ceremonies, and
 order of, singing, whether of the
 Epistle, whether of the Gospell,
 whether of other parts, sufficiently

declare ? But what part hath, or ought to haue the laie-brother, in the sermon made, or in the confession administred by the Cenobiticall preacher or Confessor, vnles it be to goe à begging for him ? As who would saie, the Preist is ordained to serue the Bishop, or the Deacon, the Preist. To what pourpose ? to goe seeke for, and prepare him his meate. Hence I gather that to desire multitude of seruants in the state of pouertie, and of vowed pouertie, and of perfect pouertie, and of mendicant pouertie, is à diuinitie the vnderstanding wherof is reserved to such as are in the practise ; ingeniously, confessing my ignorance herein, and that my Theory and speculation cannot penetrate into these misteries ; and that these secrets of the Cloister are vnto me as closed letters, and closed with many seales : And much lesse to

penetrate them, with the sight. Nevertheless since in Schooles without preiudice to faith, one may diuersly dispute vpon the points of our beleife, and bring reasons for things which are aboue all vnderstanding, and which should be no more beleeued, if they were knowen by demonstrations like vnto those of humane sciences, for asmuch as faith and sight are incompatible, reason grounded vpon experience, saith an auntient Father, taking away the merit of fayth, which according to the Apostle, is of things inuisible and not appearing: Why may not we exercise our ratiocination vpon that which is no waies of faith, but of some points or dispositions of pollicy, and Ecclesiasticall discipline, which are as mortall lawes, that is, subiect to change, and to be diuersified according to times, and occurrences,

principally in the Cenobiticall
 State, where we see many varia-
 tions, and nouelties? Let vs goe on
 then with lesse doubt, but with
 that charitie which chaseth away
 feare, to frame as yet some conside-
 rations vpon the condition of such
 as are called brother-seruants in the
 Societies which professe mendicity.
 I haue already declared that whe-
 ther they were rich or poore in the
 world before their enterance ther-
 in, they had no other right to begge
 then what the Church gaue them,
 in consideration, as I thinke, of the
 seruice which they rendred vnto
 Cenobiticall Preists, which per-
 forme the Clericall functions, ac-
 cording to their institutes; So that
 without beleeuing them to be
 Popes, one may call them, seruants
 of the seruants of God, or seruants
 of the Prophets.

CHAP. XII.

*Whether they be exempt from the
labour of hands.*

BUT it is no small question to know whether the Church permitting them to begge as well themselves as for these whom they serue, exempt them from labouring with their hands, and from liuing of their labour, or from liuing onely by begging. Let no man thinke that I desire to moue contention, seeking here, according to that auntient Prouerbe, à mite to deuide, and knotts in à bull-rush. For there is question here of their conscience, and consequently, of the good of their soules. I knowe that S. Thomas in the litle worke which he composed to refute the objections of those, who in his time

rose vp and wrote against the institute of Mendicants Cenobites was very eager to shew, that the Mendicants are not obliged, like the auntient Ancorites, and Cenobites, to take paines with their hands : A doctrine which hath beene receaued with applauses, and almost Canonised, or made Canonically, like à diuine Oracle, by such as haue exactly practised it, by à most delicate Saboth. But when this good and Angelicall Saint giues his reason therof, and of this exemption from the labour of hands, wherby to gaine ones liuing, he onely applies it vnto those, who administer the Sacraments, who preach and teach iustice vnto others, presupposing that this labour much more excellent then the Manuell, merits very litle, if it giues not livelihood vnto him that doth vse it. Besides, nether he nor Bellarmine,

who followeth his doctrine in the booke of monks, in the fourth chapter, will not haue those who performe the functions of preaching, and administration of Sacraments to demaund any thing as due vnto them of Iustice or equitie, but onely of pure charity, as it is for pure charitie, and not by obligation (vnles it be that of their institute) they render these good offices vnto soules: Whence I draw these arguments; that if amongst Mendicants, onely such as labour spiritually in the service of soules, are exempt from the labour of hands, and who may demaund their liuing though of mere charitie, and not by any title of Iustice; what shall we say of those who no waies performe these functions (as ther are many amongst the Mendicants, euen the verie Preists themselves) and who haue nether capacitie nor are

able to performe them, as the lay-brothers, the very name of laicks sufficiently declaring thē, not to be any part of the Ecclesiasticall Order. Shall such in conscience be exempt from labouring with their hands, and from sustaining their life by their labour, hauing both health, and abilitie to worke; possible will one saie that manuell labour, and of hands, as vnbesitting Preists, is in some sort forbidden them, and consequently, that amongst the Cenobites, such as beare this character are therence exempted though they performe not the clerical functions. For the difference betwixt particular Preists not Cenobites, and Cenobites, is very notable, because they haue, or ought to haue, an Ecclesiasticall, or patrimoniall title sufficient to mainteine thē, without practising, or exercising mechanicke arts. But

the Cenobiticall Preists haue no other then that of their pouertie, and mendicity, which hath bene onely approved by the Church, in regard their institute, applies, and appoints them to the seruice of soules, and the helpe of Pastours, as well in the administration of Sacraments, as of the word of God. Let then such as goe not à begging, nor performe the seruices of the howse, like lay-brothers; nor confesse nor preach, nor assists soules, consider by what right they drinke and cate, the sweate, and labour aswell of lay-brothers, as of the preachers, and Confessors of their howse, and whether the seraphicall founder of the Minors would not haue put them into the Order of brother-Flyes. I doe not say this so much to reprehend them, as to aduertise them to thinke of the accompt which they shall render

for hauing liued in the lande of Saints, of the labour of others; and for hauing embraced à profession, and institute which they exercise not; and for being of the nũber of the children of Ephrem, who made à faire shewe, but knew not how to fight. Let them remember that God hates the peace of those whom he hath destined to warr, and that euery tree (witnes the fig-tree cursed by our Sauour) that beares not fruite according to its kinde, is in danger to be cut downe and reduced into ashes. It is not enough to weare the habit of à mendicant, to haue the out-side of à preacher, Confessor, Director; the cause is knowne by the effects; and by the fruite the tree. It is not likewise sufficient to beare fruites, if they are not sounde, and entire, not corrupt and wormeaten, or like vn-
to those which growe on the shore

of the Read Sea, which haue the out-side, and apparence of fruites, but within are onely filled with dust, winde, and smoake. Peraduventure they vnto whom I speake, will mocke at the charitable aduise I giue them, but God, whom no man derides without punishment, may chance one day to laugh to their losse, in causing them to render à reason of their dealing, and demanding of them fruites according to their kinde; that is, fruites of preaching, direction, and seruice of soules, according to the institute wherof they haue made professiõ, and receaued their susteinance, and entertainment. The litle bees want not this iudgement, to chase away from their hiue, the lazie droanes, which are willing to eate the hony, but are not industrious to make it. But the Cenobiticall professiõ hath this defect, that one cannot sende

out of the hīue of the Cloister such
as are vnprofitable, and these fatt-
bellies, which haue nether backe
nor feete to goe à begging, nor
tongue nor spirit to speake and in-
struēt, in à word, who haue nether
mouth nor spirit, and who are one-
ly good to fill vp à number, and to
consume the goods of the earth
which they enioy, like that tree of
the Ghospell, vnfruitfully. For
touching the poore laick, I am not
ignorant that they labour much,
and peraduenture no lesse then
Israel vnder the maisters of the
workes of the king of Egipt, be-
cause the subtiltie, which the lear-
ned, aduantagiously vse towards
the ignorant, and the simple, to
make them carry the burdēs which
they would not touch with the tip
of the finger, is not vnknowne vn-
to vs; and we sufficiently vnder-
stand, that euery man who labours
in

in what sort soeuer, is worthy of his hire. We commiserate these poore beggers when we see them carry, like poore beasts of burthen, the sinne which the people redeeme by almes. And perchāce take more compassion then they who imploy them, and for whom they trauell; I would onely seeke their institutiō in the right which they might haue to demaund their liuing without being subiect to the labour of other men; and I doe not belecue that they can finde it in any other place, then in the happines which they enioy in spending their dayes, being fastened therevnto by the nayles of vovewes, in seruing the Angells of the Lord of hosts, which are the Cenobiticall Preists imployed in the administration of Sacraments, the distribution of the word of God, and in the seruice of soules for the aide of Pastors. After this sorte they be-

come the temporall coadjutours of those vnto whom the Church hath not giuen right to begg without the labour of hands, vnles in qualitie of spirituall Coadjutours of Pastours, obliging them by their institutes which she hath approued, for the helpe of ordinary Pastours, as being troopes of Supply in the Church militant. Be you then very humble, ô brother-seruants, and take à good consideration of your selues, knowing that since you nether are, nether can be admitted vnto sacred Orders, whether in regard of the rancke you holde amongst the Cenobites, or els out of your incapacity for learning, you are but lay-brothers, and seruants, to the Preists of your Orders, though it be said that in some of your Instituts they of your condition may be Superiour of howses, of Prouinces, and likewise beare the qualitie, and au;

thoritic of Generalls, in respect and in consideration of some of your founders, and Institutours, whose greate and profunde humilitie hath withheld them from aspiring vnto the dignitie of Preist-hood. Remember that in this condition of seruants you eate, in some sort, the bread of those whom you serue, since it is by them, and for them that you haue right to begg it, and in this manner as the true balme is made by taking the quintessence of all liquors, practise this saying of S. Paul, be subiect and submit your selues vnto euery creature for the loue of IESVS-CHRIST. Let the medicat Preists be likewise carefull who haue the talents required by the Institute to trie the Spirits, the vocations, & the capacities, not to admitt vnto their profession so many persons who want the qualities requisite in those of their vocation;

qualities which haue caused their Orders to be approued, and not to multiply amongst the lay-brothers and seruants, but when bare and pure necessity shall cause them to haue vse of such aides. I speake not this so much for auoyding by this meanes the publique charge, as for the discharging of their owne consciences. For to what pourpose, when there are three, foure, seauen, or eight Cenobiticall Preachers, and Confessors in one Conuent, will it be fitt that the publique beare the burthen of fiftie, threescore, and sometimes an hundred mouthes, as well of lay-brothers, as of others, who doe nothing else but sing in the Quire, and sometimes (which is but too true and too common) with so litle edification, as their silence would giue better satisfaction.

CHAP. XIII.

*Of the brothers of the Quire amongst
the Mendicants.*

IT is true , singing is good , but
vnto them it is onely accessory,
it is not the basis & foundation of
their institute : It hath bene admit-
ted for the consolation in God by
Psalmody of those who should be
tired with the paines of study , of
preaching , and administration of
Sacraments. It is not but that the
diuine laud is an Angelicall functiō-
and which shall remaine with the
blessed in heauen , where they shall
praise God in his mansion for euer
and euer, saith the Psalmist. But it
is not the principall function of such
as are sayd to be obliged by their
Institutes, to Clericall actions. And
let not these Chanters alleage vnto

vs, that by this diuision of Cenobites of the Quire, and the Cenobites of the Chaire, and of the Confessionary, their Orders are like vnto that Sulamite in the Canticke, where are seene nothing but Quires of combatans, and armies of Quiresters. And this example so often resounded, and this colewort, so many times sodd, of the hands of Moyse, eleuated whilst Iosue fought. For to ouerturne these fayre excuses on the faces of those who couer themselves with these idle pretenses; I aske of them, if in à battaille or combate there were five hundred trompetts which should sounde the charge to five or sixe Champions, who should fight by themselves, were it not à ridiculous thing? And if Iosue with so many thousands of Israelites had lifted vp their hands towards the holy places, that is to saie, towards

heauen, as Moyſes, would Moyſes
 alone with his ſword haue ouerthro-
 wen the armie of the Amalachites?
 Prayer is good, tis true, it workes
 miracles, or rather obtaines that
 God workes them; but it is in ſuch
 as are aſſigned to à contemplatiue
 life. They who by their vocation
 are called vnto the ſeruice of their
 neighbour, are not principally tyed
 to the Quire. It is not that I blame
 it in Mendicant Cenobites, ah no;
 (for who can diſlike à thing ſo ho-
 lie) but I ſay that it is not their
 prime, and cheife function the
 which brings in eſteeme the moſt
 learned company amongſt all the
 Cenobites, and vnto whom one
 may not without enuie, denie the
 glory of learning and of pietie,
 which confecrating it ſelfe vnto all
 Clericall functions for the honour
 of God, and the ſeruice of our
 neighbour, hath left the ſinging in

the Quire , not onely with iust
 cause, but also with profit. I doe
 then neither reprehend the vse and
 seruice of the Quire, nor the men-
 dicity, but I onely advertise such as
 make profession therof, not to
 make the principall of the Acces-
 sory, and the Accessory of the Pri-
 cipall, by filling their howses
 (which ought to be as the towers
 of Dauid, and Arsenalls full of
 armes, swords, bucklers, and retraits
 for men ready for a spiritual warr,
 against vices, and errour, armed
 with the sworde of the spirit, which
 is the word of God) with persons
 vnprofitable to their Orders, and
 who onely knowing how to sing,
 should be better placed in founded
 and contemplatiue howses, desti-
 ned vnto the exercise of Psal-
 modie.



THE FOVRTH
PARTE.

CHAP. I.

One may vse the best things ill.

Here is much difference betwixt blaming à thing, and the ill vse, or excesse which may be committed therein by inconsideration. That Spartan did ill in causing all the vines of the territory of Lacedemonia to be rooted vp, who should rather haue corrected the abuse which one might make of that liquour, which reioyceth the hart of man. Meate is à thing both good and necessary.

but too much hurte the health,
 and oppresseth the stomake. One
 may vse à sword for good and ill,
 the magistrate vses it for iustice, à
 villaine to murther. There is no
 thing so holy in it selfe, which à
 profane mā may not turne into ill,
 euen the diuine Scripture, by reason
 wherof it is not committed with-
 out consideration, vnto the hands
 of the vulgar, the diuell himselfe
 alleaging it, to tempt our Sauour,
 and diuers, as S. Peter reporteth
 wresting at that very time the Epi-
 stles of S. Paul, from their true
 sense: how much more easie is it,
 to abuse institutes, which like cleare
 streames in their source, become
 dayly altered, and troubled by the
 progresse. What is ordained for
 one vse, is by course of time insen-
 sible diuerted to another, and I
 haue seene very authentique priui-
 ledges giuen vpon lawfull causes

unto Cenobites of very good life,
 to exempte them from the violēce
 of à Diocesā Pastour, whose life
 was of litle edification; to serue, an
 age and an halfe after very vitious,
 ād irregular Cenobites of the same
 howse, against an Ordinarie of
 great vertue, and of holie conuer-
 sation. Is not this altogether a-
 gainst the intention of the holie
 Sea, who hauing had no other aime
 but to defende the poore, and in-
 nocent from the insolent domina-
 tion of one powerfull abusing his
 authority; neuer intended to main-
 teine the disorder, against à lawfull
 power, and ordeined by God. There
 is nothing more holie, then the
 newe institutes of communities, be
 they founded, or mendicants, which
 God hath from time to time raised
 in his Church, like to many rounds
 sent by him aboute the walls of the
 militant Hierusalem; and like so

many plants wherby he reneweth his vineyard, restoring it by these newfeathers which embellish and environ with varietie, the youth of the Eagle. Yet neuertheles the holie Ghost speaking by the Councell of Trent, as foreseeing that frō thence through humane misery, disorder might arise, forbids the multiplicity of them, as we haue formerly noted. And moreouer to shewe that the multiplication of Mendicant companies, might chiefly bring both oppression to the publique, and confusion amongst themselves, the Councell permitts the foure Orders of Mendicants, which then were, to receaue rēts, à grace which was receaued of all except the Order of Minors, for asmuch as the Mendicant pouertie, was the foundation, and as it were, the basis of their rule. The which is so well practised, that through Italy ad Spaine

almost all the Conuents of those whom we call Mendicants, vnles such as we haue named, haue foundations and setled reuennues. But since the Councell, there are risen so great à number of new institutes, as well founded as Mendicants, and so many new reformatiōs, God so permitting it for the assistance of his Church diuersly assauked and molested by new troopes, as we haue counted, euen vnto five and twentie Orders besides all those which are vnknowne to vs) of onely Mendicants: All different Orders, and which haue almost euery one Generalls apart. Touching other Orders of Cenobites who liue of rents, and inheretances, and who haue Generalls apart, I know not precisly the number, but peraduenture it is no lesse then that of mendicants, and these are much lesse burdēsome to the Publique, because

their howses liue by their labour,
 and by husbanding of their goods,
 like other families of the common
 wealth, and they support the charges
 therof, as the other Citizenēs, ac-
 cording to the occasions of neces-
 sities which occur: Though Ceno-
 bites in their owne particular, by
 reason of dis-appropriation are no
 lesse poore, and in the same state
 of perfection for that regard, as
 also of vowes, then the mēdicants. I
 know that God, and nature, or rather
 God by nature (let vs add) and by the
 Church, does nothing which is not
 profitable; yet as we see autumnes
 wherein the fruites answer not the
 abundance of flowers of the pre-
 cedent spring, and as vines cast
 forth many shootes which are fit
 to be cut of, to make the grape
 prosper: So in the best designes,
 and which come from God, humane
 affections which are cast away, some

times ingender ouergrowings;
 which make them appeare lyke
 that gaine Colossus of the king of
 Asiria, wherein there was a litle
 gold, and siluer, mingled with
 much copper, iron, and earth, and
 whose fall caused by a litle stone,
 manifesteth, that the same which
 before appeared so glittering, and
 high, was but dust, and ashes. How
 many things are there in nature
 which vnto vs seeme vnprofitable,
 and neuertheles serue for many vses
 which we know not? There are
 likewise things which we holde
 daungerous, and hurtfull, as poi-
 sons, wilde beastes, hayles, and
 tempests, which serue the diuine pro-
 uidence for many good vses. That
 which is the death of one creature
 is the nourishment of an other; the
 very flies, and litle wormes serue
 for foode vnto the small birds: the
 variety of creatures extreamly beau-

tifieth the face of the vniuerse,
 ad announceth the glory, & great-
 nesse of the wroker. How knowe
 we whether he who is more then
 Salomon, & Assuerus, will not dis-
 play vnto vs the wonders of his
 magnificence, in the agreeable mul-
 tiplicity of so many Cenobiticall
 Institutis, as the good Platus very
 amply shewes in his second booke
 of the good of the state called Re-
 gular? If it be so, as there are great
 appearāce; is it not rather our parts
 to admire this disposition then to
 controlle it? Who knowe whether
 God permitts not this multiplica-
 tion of mendicant Orders, princi-
 pally of that which is called Sera-
 phicall, the Church saying in the
 prayer of its holie Institutor that
 God by his merits doth amplifie
 the Church from time to time, by
 the increase of new issue, for to
 exercise the liberall charitie of the

giuers, by the quantitie of the demanders, who say with S. Austen giue me the earth, and receaue heauen, in exchange. Conceauē you that to be à burthen? In nowise, no more then feathers are à burthen to birds, for without that waight they would not be light, nor lift themselves vp into the aire. To receaue the Prophetes of God, is it not to receaue God himselfe, Who hath said, whatsoeuer you shall doe vnto the least of these, shewing the poore, it is to me the good deede is done? And besides if there were no other reason, thē that God permitts, and the Church approues it, who will not kisse the earth vnder this authority? Who would demandaund reasons after this will, as if this will, were not reason it selfe? Reason infinitely diuine, aboue all humane reason. I haue not like wise sett forth all which I haue alleaged, to iustifie

this authority, knowing that this is
 à tearing rocke, which causeth all
 the vessells which strike against it,
 to suffer shipwracke, and that it is
 à most foolish temerity, and too
 presumptuous audacitie, to extoll
 ones iudgment aboue that which is
 ordained by this supream Tribu-
 all; these are the very words of à
 father of the Church. But I onely
 desired to sownde whether they
 who vse this facultie of begging,
 which hath beene graunted to
 their institutes to containe them-
 selues within the limits prescribed
 them, and whether they performe
 the functions, in consideration
 wherof they obtained this priui-
 ledge. This is of fact wherof one
 may dispute, the other of right,
 which is to be reuerenced in so
 much as he who searcheth the
 Maiesty, is oprest with glorie. Now
 as à riuer how deepe so euer its

bottome be , swolne with winter
 raines , or melted snowes which in
 the spring time fall from the moun-
 teines , ouerflowes its banks , and
 spreads it selfe ouer the feilds, if it
 cause not great spoyles , it doth al-
 waies make plashes , & leaues be-
 hind it, sand, or mud. So the Ceno-
 biticall societies , besides the great
 graces wherewith the holie Sea fa-
 uours them in the begining of
 their institutions, goe alwayes aug-
 menting them by progression, and
 increasing themselues in conti-
 nuance of time, rather in number
 of men , then in vertue. It often
 happens that the fauours which haue
 beene shewen to saints, and worthy
 personages who haue had the first
 frutes of the spirit , and who haue
 made good vse therof , passe vnto
 their successours , who are indeede
 heires of their habits , not of their
 manners , of their rules , and of

their howses , not of their obser-
 uance , and of their capacity ? And
 so that which hath bene done for
 the good , and profitable , abusiue-
 ly serues the bad , and vnprofitable :
 Which we reade in the cronicle of
 an excellent Order , which I will
 not name ; For as in à time of great
 contagion , the Cenobites sung the
 Litanies neare the tombe of their
 blessed founder , and repeated di-
 uerstitimes , ô our holie father pray
 for vs ; à voice came forth of the
 sepulcher , which answered vnto
 these Cenobites , farre differing in
 their manners from the Sainctity
 of their institute : Nether am I
 your father , nor are you my chil-
 dren , by which he reproched them
 defect of their obseruance , and
 how much they were fallen from
 the first charity of those who had
 established their Order , which
 heretofore had bene so flourishing.

CHAP. II.

*The origine and Institution
of Medicants.*

FOR it is true that the assemblies of Mendicants, as of choise compainies; and, if one must so say, of troope of voluntairs, and light horsmen, haue bene admitted in the Church (which before had onely approued founded Cenobites) to preach, and administer Sacraments by mission, and permission and for the aide and ease of Pastours: There consists the principall end of their institutes, and not to sing, or to imploy themselves in the seruice of the Quire, for which cause they are not so necessary vnto Pastours, nor in the conduct of soules, since that so many other Cenobites liuing of

foundations, so laudable exercise themselves therein: So that if now for one preacher and Confessor there are founde amongst them thirtie, as well Chorists, as lay-brothers, euen amongst the most reformed, who see not, that herein they exceede the limmits of the Churches intention, which neuer was to sende vs so many Chanters, of whom one may saie, as the Spartan sayed of the nightingall: Thou art onely voice and nothing else. And indeed of these foure principall Orders which beare the title of Mendicants, there are three (two of which haue the rule of S. Austen) which no wayes mentioneth mendicitie: Yet lesse that of S. Basile, of which there are so many Cenobites in the east who liue of their possessions or rents, or of the labour of their hands. The first then which bore the standart of

mendicity in the Church, was that
 great, and Seraphicall Saint, foun-
 der of the Minours who was therein
 contradicted, yea with in his owne
 Order which was sifted, and diui-
 ded since his time by those who
 would liue of foundations, and
 those who would remaine in the ri-
 gorous obseruance of the letter, of
 this holie rule, which was giuen
 him from heauen, as vnto an other
 Moyse vpon the mount Aluerne as
 the Chronicles report. The foun-
 der of Preachers who being of the
 Order of S. Austen, called Cannon
 Regulars, carried the banner of
 preaching against the Albigeois,
 and à great frind of the Seraphi-
 call Institutor of the Minours, could
 hardly approue of this mendicity,
 vntill he had seene the splendor of
 the Diuine Prouidence to appeare
 in that famous Chapter of Nattes
 so well discribed in the admirable

Cronicles of Minors, where so many thousands of Religions liued of the Almes brought them from all parts without their demaunding it; a miracle compared to that of the multitude nourished in the desert, by the loaues which our Sauour multiplied. For then the blessed founder of Preachers seeing the great aduantage of the mendicity, aboue all rents, and reuenneues, not onely renounced those which he possessed (in so much as his Order, but then begun, had not he heaped vp much together) as also those which he might possesse; to cause his Disciples to followe the same kinde of life, as that of the Minours. The heremites of Saint Austen, and them of S. Basile, vnder the title of the mountaine of Elie, followed this trace, and so they framed amongst themselves in the Church, in the compase of foure
ages

ages, these foure Mendicantē communities; three of which haue not begun their Institute in mendicitie, but onely in imitation of that of Minours, who concerning their Institution being the last in the date of time, were the first in the practise of mendicitie, which vntill that time, had not bene in the Ecclesiasticall Order. This noueltie stirred vp certaine spirits, transported with à bitter zeale without discretion, and I might also say, without science, but they had too much of it, not of that of Saints grounded in charitie which edifieth, but of that which puffeth vp, and which causeth such as possesse it, to sinne, and makes them to receaue condemnation by their owne iudgement. These wrote venomous inuectiues, full of coller, & boldnes, against these holie Institutes, against whom S. Thomas composed those diuine

treatises which serue for sworde, and
 buckler, I would say, as offēsiue, and
 defensiue armes, for all the Men-
 dicants. The authoritie, learning,
 and pietie of this great Saint, who
 was indeede, rather an Angell,
 then à man, rendred the names
 of the Authours of these Satyrs,
 infamous; Who had done like the
 Giants of the Poets, burying
 themselues vnder the mountaines
 which they themselues had raised,
 For he tourned their dolour, and
 iniquitie, vpon their owne heads,
 with so much efficacie, as he cut
 off, without recouery, the heads
 of this hydra, for euer stopping
 the mouth of all detracters, by his
 thirteēth opusculè, and the two fol-
 lowing, out of which he afterwards
 drewe, those excellent resolutions
 which he brings touching the Ce-
 nobiticall Mendicitie, and the la-
 bour of hands, in the 186. question:

secundē, 2. Farr be it then from me to touch vpon this Cenobiticall Mendicitie, and this exemption from the labour of hands, so well defended, and by so many reasons, and authorities, as, if I should be so ill minded, as in this point (from which God preferue me) to iustle or reprehend them, I were not able; and if I might, truely I would not for all the world hurt, or giue à shocke vnto fraternall charitie. But reprehending the bad vse of a good whence arise these vniust complaints of some *Cenobiticall Directors*, I thinke not to offend à condition altogether holy, and which is not culpable of the faults of some particulars, who make ill vse of the happynes which they enioy to be therin placed, complaining to ill pourpose of suffering some incommodities, inseparable to the Mendicant pouertie, which by à modest

silence would tourne vnto their merit before God, and their glory before men.

CHAP. III.

The obiection touching Strong Mendicants refuted.

NOW in these excellent workes of S. Thomas, by me cited, I haue made an obseruation wherof I will speake here à worde in passing. He often enough refuteth, cheifly in the fifteenth Opusculc, the obiection drawn from that lawe of the Code which is made against the sturdy beggers. A knot which this great and incomparable spirit could cut à sunder with à backe blowe, as the Gardian was by Alexander, and yet neuerthelesse he seemes to be so moued & pressed therewith, as if it were no small dif-

ficulty vnto him, to vntie it. He
 makes à retraction in the Question
 of his summe, which I haue cited in
 the fist article, wherein he shewes
 himselfe to be as euery where else,
 à better Philosopher and Diuine
 then à Ciuilian. For this lawe spea-
 king onely of these Quaymans
 lazic sluggards who being strong
 vigourous and very healthy, loue
 rather to gaine their living by beg-
 ging then by working, their lazines
 causing them to wipe away all
 shame, and to preferr à fatt idlenes,
 before an honest labour, who sees
 not that the publique Iustice hath
 risse to chastise these bloodsuckers,
 who by their deuices drawe to
 themselues the almes which should
 be better applied for the comfort
 of those that are truly poore, and
 in à pressing necessitie? What com-
 parison then can one make (vnles it
 be by à blacke, and iniurious malice)

of these rascalls who are as the rats, and vermine of common wealths, with the Sainctity of those, whose voluntarily vowed, and Mendicāt pouertie, the Church approueth, in consideration of the great seruices, which they render vnto Pastours, in instructing and directing, by way of ayde and assistance, the soules of the faythfull? What à mockery were it to call him sluggard who cooperats in the arte of artes, which is the feeding of soules, an arte as it is more difficult, so the more laborious and perilous of all others? Now as the pride of those who hate the true good still ascendeth, so nether was it simply with the lay-brothers, nor those of the Quire, those defaming aduersaries of the Mendicants grappled, but they fell more by furie then reason, vpon the Preachers, and Confessors of these holie

Orders, therein Coadjutours of the ordinary Pastours, delegated for that end by the Sea Apostolicke. Was not this to imitate the dogge who biteth the stone and not the caster, addressing themselves to those that are sent, and not vnto him who sends them, whose eminency is too much exalted to become subiect vnto the reach of so base persons, and who were in the obscurities amongst the dead of the worlde? And that which is more ~~considerable, is, that these excellent~~ and most-vsefull Institutes, were then in their birth, and as young shootes which had not as yet gathered mosse. All such as were admitted therein, hauing, as the first Christians, but one hart and one soule, and the selfe same pre-
rention ioyned with à sufficiency to serue soules, and helpe the Pastours in their charges, when the

burthen would haue bene dreadfull vpon the shoulders of Angells. How then could they haue filled their lungs, and cried alowde, if they had not seene that which is since come to passe, the fleets of brother seruants, and of Chorists, mingled amongst so few Preachers and Confesseurs, as one may say, that in these armies, the baggage and the followers (which the Latines call by the name of impediments) infinitely surpasse the champions.

CHAP. IIIL

Two passages of S. Austen and a notable example.

HOW strongly would they haue resounded these passages of S. Austen in his booke of the workes of Monks (whervpon S. Thomas as well in his, 15. Opuscul. as in his

Summa in the Quest: cited article 5.
 makes so excellent interpretations)
 the first wherof is in the 22. Where
 this Eagle of Doctors speakes thus.
 Many of an abieēt and seruile con-
 dition in the world , imbrace this
 holic profession of seruing God
 (hee speakes of Monachisme)aban-
 doning the rusticke, and clownish
 life, or shoppes of tradsmen, and the
 mecanicall labours, where it is not
 euident, whether they came, with à
 good purpose to serue God, or els
 to flie à poore , painfull, and labo-
 rious life , and to be cloathed, and
 feed without doing any thing, and
 besides honoured of those by whō
 they were before despised , and
 trodden vnder foote. Can such
 iustly excuse themselues from the
 labour of hands, being conuincēd
 therof by their first life, which they
 gained by the sweate of their browes?
And in the 25. Chapter, if they will

Qv

not worke, let them not eate: For pietie ought not to be the cause that rich men humble themselves, to the end the poore growe prowde. I will confirme this discourse of S. Austen, by à notable example which I had from the very mouth of à learned and deuoute Cenobite, of à very reformed Order, who taking with him, in his visite à compaigniõ (for he was then Prouinciall) who had the honour in the world to be à lackay, and afterwards cooke to à gentleman of worth, à frind and benefactor of the Order, wherein he was receaued, at the intreatie, and recomendation of his maister, being one day arrived at an Episcopall City where there was à Couent of the Order, he was presently inuited by the Bishop, to dinner, according to the ciuilitie, and hospitalitie, so much recommended to Prelates: And à fewe daies after, the

Archdeacon who had the first place in the Cathedrall, next to that of the Bishop, and à great frind of the Order, inuited him likewise to his table, where hauing bene very well, and honourably entertained, the lay-brother onely went away discontented, murmuring vnto his Prouinciall, against the arrogancie, and inciuilitie of the Archdeacon, who carried himselfe, saied he, like à pettie Prelate; and had not done him more honour, then the Bishop; because the Archdeacon hauing placed the Prouinciall with much respect in the prime place, tooke the second to himselfe, and had giuen onely the third vnto the venerable brother, saying vnto him, brother sitt you downe there, complaining of the rudenes of the Archdeacon, Who had not the witt to knowe the value, and merit of à reformed Cenobite, such as he was, or conceaued himselfe to be. I will not

amplifie in words the greatnes of this vanitie, which speaks enough of it selfe, since he hauing changed newly the habite, and not the condition, for, of à footman become à begger à broad for the Couët, which he did not exercise on horsbacke, as you may well belecue, and which in being imploied in the seruice of the kitchen, he complained that an vnciuill Archdeacon, had not vsed him, as the Bishop did. The Pro- uinciall tolde me that he had washed his head with à strong lee, but perhapps he washed those animalls, whom such washings profit little. I bring not the example of this impertinent to drawe other consequēce, then the confirmation of Saint Austens words, against the prowde poore who glory in that state which the riche take for humilitie. For as we knowe that there are many too well conceited of themselves,

and lift vp their hornes in communities, who had beene in the world the refuse, and scumme thereof, euen basnes it selfe, insolently abusing the sainctity of their habit, and profession. Also we are not ignorant, that there be infinite of others, who, whether they haue left much, or nothing, carry the crosse of IESVS-CHRIST, which so much sweetnes, humilitie, and modesty, as they may saye with the Psalmist, that they loued rather to be abjects in the howse of God, then to be great, and rich amongst the Tabernacles of sinners. But let vs behold another passage of S. Austen in the 28 Chapter of the same booke, concerning the workes of monks cited by S. Thomas in his Opusculē in the article which we haue noted. The most subtile aduersary of our saluation, hath dispersed here and there, vnder the

Habit of Monks, an infinitie of hypocrits. Who roame through Provinces, all of them begging, and requiring the enterreinment of a fatt, and profitable Mendicitie, or the price of a feigned, and counterfeit Sainctity. Wherevnto the great Saint Thomas answeres most truly, that S. Austen blames onely those who would liue at their ease, by begging, without labour. Now the Cenobites who preach, and administer the Sacraments, take paynes enough to haue right, at least by charitie, humble to demaund their living; which is also most iust, and most true.

CHAP. V.

Touching the Mendicitie of Lay-brothers, & of Chorists.

BVt whether this concerne the Lay-brothers, and these who

onely serue in the Quire, is that wherof he speakes not, and that is it which were good to be knowne, being in à manner probable, that the Church had no intention in sending aydes vnto Pastours, to whom she permitts mendicitie, to permitt also à great number of people, which render no seruice vnto foules, and who might otherwise liue, being healthfull and strong, by their labour, or by their goods. S. Thomas adds, that three causes might authorise mendicitie, and make it lawfull, euen in the world it selfe. The first, humilitie, which he proues by the example of those who being great, and rich, for to doe penance, and to humble themselves vow to make pilgrimages asking of almes. The second vtility, as when one beggs for the making of à bridge, or à Church, for the publique vse. The third necessity is;

When a man is brought to such extremitie, by his disaltre, that hauing lost all his goods, and being vnable to liue by the labour of his hands, is constrained to haue recourse to the charity of others. And why sayed he in these three cases, that which is permitted to seculars, shall it not be so to the Mendicant Cenobites? certes that strongly, argues for those who haue left their honours, and their goods in the world, to liue in humilitie, & pouertie in the seruice of God, and for the Preachers, and *Directors* of soules, who by their institution make bridges to passe into heauen, & edifie walls, to witt the manners of the spirituall Ierusalem. Let them who are more penetrating then my selfe, obserue whether that agree vnto those who haue nothing, knowe nothing, nor doe any seruice at all to soules. And

concerning the case of necessitie;
besides that the same is not subiect
to ordinary lawes, it ought to be vn-
derstood of the vnvoluntary neces-
sity; for otherwise there is no neede
willingly to put ones selfe into the
state of necessitie. In fine there is
no question of knowing whether
the exemption, from the labour of
hands, graunted to Cenobites, who
serue soules with permission to
begge, be good; for the bare ap-
probation of their institute, done
by the Church, or by her head, suf-
ficiently declares it: But onely whe-
ther they who wear the same habit,
and performe not that function,
ought to enioy this Cenobiticall
priuiledge; and whereas the secu-
lars, of what soeuer condition they
be, haue permission to worke, and
not that of begging; whether they
are in state of being able to liue of
their labour, to witt, whether the

Regulars, who are not imployed in the service of soules, and who otherwayes are strong and healthy, haue power to begge without labouring. And it must not be sayd that they labour, in seruing them that labour; for first it were necessary for them to proue, that they who labour in the service of soules, hauing made the vowe of pouertie, and mendicity, haue right to cause themselves to be serued, and their needes to be demanded by their seruants, which we haue here aboue weighed; and besides that, they should shewe that the Church had giuen them power to liue of their labour, who attend to the instruction, and direction of the people. Of an expresse permission of this, I knowe nothing, but that she suffers it, I see, and it is that which stayes me, and that which makes me, as in matter

of fayth, to render my vnderstanding captiue, and reduce my reason into feruitude. Possibly one will say, that in founded communities there are store of Lay-brothers, oblates, Conuerts, Seruants, (call them as you please) who liue of the seruice which they reder vnto those of the Quire. And for à particular example they holde by auntient traditiō in the Abbay where S. Bernard was Superiour, that in the time of this eminent person (one of the greatest lights which hath appeared in the Church since the Apostles) there were 700. Cenobites, 300. of the Quire, and 400. Lay-brothers, which is gathered euen by the number of chaires, or fomes which are in the Quire, 300. for those that attend to the psalmodie, and the diuine offices; and 400. which are in the body of the

Church ; where the Conuerts were seated. But there is à great chaos, and an extreame difference in this poynt, betweene the founded Cenobites , & the Mendicants : For the founded liue of their owne , be it by the good husbandry of their ancestors, be it of that they haue brought vnto the stocke of the Communitie , be it of their proper labour , be it of certaine donations, or pious legacies giuen by great Lords, or rich persons. They make the best of their lands, they cultivate their possessions, gather their rents, and in summe without being chargable either to publique , or particulars, they liue as priuate families in the world , of their reuenues : In case of warr , famine , or plague , of tempests , firings , robbings , and many other losses , and misfortunes wherof this life is full, they fast , suffer, and susteine these

disasters without other assistance,
 then from their friends & parents,
 without burthening the publique.
 Euen vnto Clareuallis it self from
 whence we haue taken the example,
 one may saye, that their reuennues
 proceede rather of the labour and
 good husbandry of Cenobites, as
 well Cōuetts, as those of the Quire,
 then of the liberalities of great
 men, who truly haue given there-
 vnto some thing, but farr from
 the maine. For then the brother
 seruants labouring cōtinually with-
 out any proprietie, or particular in-
 terest, fasting, and perpetually
 mortifying themselves, and ay-
 ming at nothing, but the seruice
 of God and the communitie; this
 vnion was able to heape together
 enough to purchase à Prouince, if
 they had not laboured according
 to the counsell of S. Paul to suc-
 cour the needy, to whom they had

more care to giue almes, then to
 inlarge their possessions. Even they
 who are honoured with the dignitie
 of Preist-hood were not exempt
 from the labour of hands, as is
 easily gathered out of many Ho-
 milies of S. Bernard, which he
 cutts of in the middest of à dis-
 cours in regard of the bell which
 called the community of Cho-
 rists to worke. And in the very
 rule of S. Bennet it is sayed, that
 the Scapular (both common to
 Preists, and Conuerts) is à kinde
 of garment proper for the labour
 of hands. Vnto all this I add, that
 if à Conuent be founded with suffi-
 cient reuennues to mainteine its
 conuentualls, they haue no more
 obligation to corporall labour, then
 rich seculars; the Conuerts satis-
 fying their duty in seruing the
 Preists: and Chorists of their howse,
 performing their office, since that

their Instituts, and founders onely oblige them to retirement, closure, solitude, silence, prayer, and contemplation, not vnto the seruice of soules, or clericall functions. It is not so with the mendicant Cenobites, who besides that, they profess a more strict pouertie, since it reacheth euen to the communitie, which cannot possesse any immoveable, are yet obliged by their Institutes to the seruice of the publique, in the administration of the word of God, and of Sacraments, for the aide of Pastours, and in consideration thereof, they haue permission to demandaund their necessities, so that the people be not surcharged; which may happen by the superfluous number of the brother-Conuerts, and of those who onely serue in the Quire; for which cause principally they were not established in the Church. Besides, in case

of the three scourges of plague,
 warr, and famine, when they finde
 not their necessaries in particular
 howses, they repaire vnto the
 body of cities which haue recea-
 ued them to be mainteyned at
 the expence of the publike,
 where they finde liberal assistance.
 Obserue now by this difference
 whether they who serue but in the
 Quire amongst the Mendicants, as
 also the Lay-brother or Conuerts
 who are onely imployed to begge
 for the Preachers, and Confessors
 of their Orders, satisfie by this
 seruice the foundation of their in-
 stitute, and the intention of the
 Church which approued them; or
 whether they haue any obligation
 to worke, I saye, to gayne, at
 least, part of their living, by
 the labour of their hands, at times
 when they are not imployed in
 these seruices. For put the case,
 that

that à brother -seruant, should
 not goe à begging but one day
 in the weeke, and should rest the
 other fixe, would he satisfye his
 rule, or the commaundement of
 God, which ordeyneth that one
 labour fixe dayes, appoynting
 onely the seauenth for repose?
 And if the Chorist after seauen
 howres alowed ordinarily for
 sleepe, bestoweth three or foure,
 in singing in the quire, what shall
 become of the thirteene which
 remayne of the foure and twentie.
 For foure houres of the alterna-
 tiue singing, doe they require
 twentie to take breath? Touching
 Preachers and Directors of soules,
 it is not the same, in so much as,
 according to the quicknes, or
 dulnes of spirits there be some to
 whom the function of preacing
 costeth litle time, and study, and
 others who labour strangely to

performe it well , and with fruite
 that holy imployment. They
 haue alwayes theyr mindes bent
 vnto their sermons , and there be
 such , who spend all the yeare to
 pollish and prepare the sermons
 of one Aduent , or one lent. Con-
 cerning the Directors , they are
 to tyed by the eares , and occupied
 in such sort , and (if one may say
 so) prostituted to all those that
 demaunde them , and haue re-
 course vnto them , diuiding to
 euery houre , and pourpose the
 the waters of their science through
 places distributing the fountaynes
 of their doctrine , according to the
 spirituall needs of soules , which
 consult with them , as they can
 onely dispose of some moments
 here and there spiritually , if they
 be attentue , to visite prisoners,
 the sicke , miserable persons , af-
 flicted , and who haue neede of

consolation , whereof there is al-
 wayes abundance in the great
 cities. Let vs saye then for the sa-
 tisfaction of Chorists, and brother-
 Conuers , that if their conscience
 reprehends them not , and that
 they finde themselves reasonably
 charged with profitable labour ,
 and which may redound to the
 aduantage , whether spirituall , or
 temporall , of those from whom
 they demaund their maintenance,
 they ought to remayne in peace, and
 onely set before their eyes, the ce-
 nobiticall state being a very liuely
 image of the terrestriall, or celestiaall
 Paradice according to the ample
 comparifons which S. Anthony in
 his summe , and S. Ierome Platus
 in the 4. Chap. of his 3. booke of the
 happines of the Cenobiticall life,
 make thereof; yet sayle they to liue
 there without labour ; for though
 the kingdome of God consists not

in meate and drinke, but of ioye
 and peace in the holie Ghost, yet ne-
 uerthelesse euen in the state of in-
 nocēcy, and in à garden of delight-
 which produced fruite in all seasons,
 our first father was placed therin
 by the hande of God to labour, and
 keepe it. It is true say the morrall
 diuines that the traveiller is exempt
 from fasting which is of precept, but
 that is to be vnderstood, if the
 toyle of the iorney be such as takes
 away the necessary forces to
 susteyne fasting, together which
 the payne of traveill. In your iudge-
 ment he that should ryde at his
 ease vpon à good horse, or in à
 coach, would he haue cause of exem-
 ption from fasting? And if the man
 who makes à great and long voyage
 à foote, but by too litle iourneys as
 à league or two in à day, according
 to the condition of his person shall
 he haue occasion to breake the fast?

And if he rest himselfe whole dayes, during that time of repose, shall he not be obliged to fast? Say the same of those who amongst the mendicāts serue onely in the Quire, or to goe à begging whether this labour be such vnto them as it may be incompatible with all other, they haue with out doubt right to. liue of their mendicity according to the permission which the Church gives to their Orderes. If it be not soe, there is some reason to doubt thereof, whose decision I leaue to our Masters. The example of the Apostles labouring with their hāds, and to liue by their labour after the forsaking of all, after their assumption to the Apostleship, in preaching, administering the Sacramēts, and gouerning the whole Church, is in my iudgement, an argument most pressing, and whence I see not in my minde how they can ouer-

happily winde themselves out, who
seeme to haue taken as à taske to
bannish the labour of hands, from
the Cenobiticall and Mendicant
howses.

CHAP. VI.

*Whether their complaynts are
receaneable.*

B Vt to what pourpose, will one
say vnto me, is it to make so
ample à digression for the exami-
nation of the mendicity of those
brotheres who serue onely in the
Quire, and of the Conuerts, who
are amongst the mendicante Ce-
nobites, seeing that those no wayes
medle neither in preaching, nor in
the direction of soules, and neuer-
thelesse you speake in the beginning
of the vniust cōplaints of Spirituall
Cenobiticall Directors? Beholde
two of weight and measure, & re-

ceivable as I belecue, by enery iust Spirit. The first reason is, that for the most part the Lay-brothers as least iudicious, and aduised, are they who more lowdly sounde fourth the complaynts of their pouertie, when they want some thing which they esteeme to be needfull for them. I would now willingly shew thē their iniustice, and that they haue yet much lesse right to complaine, then to demaunde, by the proofes which we haue brought: The which I saye in case that the complaints proceede from their owne motion. But for so much as oftentimes they are but the ecchoes of the voyce of those who send them to begg., and who are vnited with them in the same *interests*, and resembling two violls which resounde in the self same time, though there be but one of them touched, or those poore *Twins* which Plinie mentioneth.

wherof the one communicats vnto
 the other the nourishment. Doe
 you not conceaue that I ought to
 refute in them the complaints
 which the Cenobiticall Directors
 cause to be made, of the necessity,
 and needs of the litle communitie?
 But beholde a reason which seemes
 to me more powerfull then the pre-
 cedent; which is, that there are
 many of these brother-Conuersts,
 & more of those that serue onely
 in the Quire, and no wayes in
 preaching, nor in confessing, who
 intrude themselues into the spiri-
 tuall direction, and conduct of some
 deuoute persons, with no lesse bol-
 denes then impertinence, and ne-
 ther the one, nor the other are
 supportable. For if one ignorant
 leade an other, what will followe,
 but that they both tumble into
 the pitt of ignorance? Who will
 not blame the audacitie of those

who without authoritie, put their hande to the Censor, and without the science of the voice, secretly vsurpe the Office of teaching in the Church, making themselues souldiers, not being able to be trumpets in the howse of God? An insupportable abuse. and which is little lesse then the sacriledge of those who enkindled the sacrifices with à strange fire. And as there is no fault, which is not coloured with some pretexte, nor à doublet which hath not à soyle to make it seeme à true stone, they grounde themselves on the example of some auncient persons, eminent in Sainctity, of whom God made extraordinary vse to teache his wayes vnto men, who had nether the carracter of Preist-hood, nor the qualitie of Doctors in the Church of God; without considering that they want the vertues which authorized these

Saints, who walked onely in humilitie, and simplicity, whereas these exalt themselves by presumption and subtiltie. I will saie more, that this arrogancie reacheth euen vnto woemen, who being forbidden to speake, and hauing commaundement to holde their peace in the Church, to take vpon them in this poynt vnder the cloake of I knowe not what spiritualitie, and interiour life, to serue for Directrices vnto certaine soules in the world, whose deuoute stupidity is litle lesse ridiculous, then the arrogant vanitie of these Doctresses; who counterfeiting the Prophetesses, the learned and couragious woemen as Debora, Moyse's sister, Anne, the Thecuite, and Iudith, and vnder pretexte that S. Brigget, S. Matilda, S. Gertrude, the blessed B. Angela of Foligny, the B B. Catherines of Sienne, and of Genua, and the great S. Teresa;

haue had particular gifts for to vnderstand and explicate the mysticall wayes, they imagine themselves to haue the same knowledge and capacity, although they be as farr distant from the sufficiency, as from the vertues of these eminent Saints.

CHAP. VII.

The force of the complaint.

SOME peradventure will thinke that this were with too much rigour, to examine so light a matter, as the complaint, but they who knowe how to weigh as it ought, the importance, and the force of a lamenting voice, much more powerfull ouer harts, then is, I will not say the dropp of water which weareth, but the Iron which breaketh the stone, will (I assure my self) iudge that there is no Sergeant, nor officer

R. vj.

cer who 'exacts that which is due
 with à more imperious commaund
 or vehemency, then doth à pressing
 supplication, or an importune com-
 plaint, in so much as it seazeth' on
 the soule by the parts which are
 most tender, and delicate, to witt,
 pietie, and shame. For he who
 complaines of an other, reproa-
 cheth him, if not expressly, at least
 tacitly, of cruelty and auarice; two
 vices which no man will acknow-
 ledge in him selfe, and to remove
 the suspicions of these blemishes in
 the opinion of the world there is no
 sorte of humanity, and liberality
 which is not vsed: So that amōgst all
 the crafts, for the obteyning what
 one desireth, I finde none more sub-
 tile then an industrious complaint.
 So it is sayed that the Hiena which
 is à rauinous animall counterfeits in
 her denne, or on the way, the la-
 menting voyce of à man, to allure

vnto her the passenger; naturall
 compassion inviting helpe, that she
 may surprize and deuoure him.
 The crocodile vseth the like strata-
 geme by his teares, which are tour-
 ned into à prouerbe to signifie à dis-
 sembled and malicious complaint.
 If you will see à naturall effect of
 this power, consider à litle infante
 who by his cryes, teares, and sigh-
 ings, becomes the master of à howse
 where there are none that endea-
 uours not to satisfie his desires for
 to quyet him. And in the Gospel the
 Iudge, otherwise vniust, was he not
 constreyned to doe justice vnto the
 widdowe that pressed him? Did not
 the importunate cryes of the Ca-
 nanean enforce the Apostles to be-
 seech our Sauour to receaue her
 prayer, to the end they might be
 freed from the sweete, yet neuerthe-
 lesse tedious tyranny of her com-
 plaints? Whence it comes to passe

that woemen become mistresses in howses, and vsurpe by this arte the authority of husbands, who giue way to auoyde their cries, of which they stand more in awe, then doe the woemen of their blowes. Imagine what conclusion I drawe from thence, which I will leaue to those who haue the guifte of vnderstanding. I will onely say by the waye, that I doe not belecue that the Church, which hath permitted the Mendicants to demaund gratis, and for charity, hath likewise giuen way vnto them, to complayne of those who giue them nothing, when they obteyne not their requests: Much lesse to cry downe, that I saie not, rende them in peeces, by their murmures, and to hurt or impeach the reputation of such as are lesse fauourable to them. For there are to be founde so fewe discreto amongst them, as they belecue, that

that who giues them not, takes
 from them, who is not on their side,
 is against them, who doth them not
 good, doth them hurt; who once
 fayles them in what they desire,
 may make accompte to haue neuer
 giuen them any thing: and who
 bestoweth not on them what they
 demaund, offeres them an affront,
 shewing themselues in occasiones
 no lesse strong enemies, then weake
 frinds. Now when we shall haue
 yeelded, in respect of the Churches
 permission vnto this holie Mendi-
 city, and exemption from the la-
 bour of bands, the argument tou-
 ching the excessiue multitude of
 persons, and of Cenobiticall Men-
 dicant howses, would yet still re-
 mayne, which is, as I belecue,
 vnansweareable, and this multipli-
 cation without excuse. That it is
 so, aske, euen the most reformed
 Cenobites themselues, and heare

the seemly noyse, and the strong
 oppositions which they make, when
 there is question of establishing
 some new howse of Mendicants in
 citie. It is there where the game is
 discovered, and where vertue
 walkes vnmasked, and causeth vs
 to discerne whether it be charitie
 without interest, or els interressed
 emulation which playes her patt.

CHAP. VIII.

*The Director Cenobite truly
 Dis-interessed.*

ALL these takes no place in the
 Cenobiticall Director truly
 Dis-interessed, because hauing no
 earthly pretence in all his guidances
 nether for himself, nor for his Co-
 munity, wholie reposing both him-
 selfe and it, in the bosome of the

diuine Prouidence , which hath a
 generall care of all , and a most
 perticular regard of those who
 adore and serue it, as of so many
 instruments of his glory , he re-
 maynes in peace, and ioye, amongst
 the crosses of necessity , like vnto
 the Salemander, which liues, in the
 fires; to the Dolfin, and to the Eagle,
 which take delight in the tempests
 of the sea, and of the Aire, neuer
 feeling himselfe so neare vnto God,
 as when he seemes to be forsaken
 by him, remembring himselfe of so
 many , and so many promises
 touched in the diuine Word , which
 can neuer ether fayle or decay, of
 an infaillible assistance : Cast thy
 thought , and all thy care betwixt
 the armes of our Sauour , sayth
 the Psalmist , and he will nourish
 thee, nether will he permitt the iust
 to floate in vncertaynties ; they
 who seeke our lord , neuer want

any good. Of what then should he complayne ? Of the diuine Prouidence in which he hath ankored all his hope , and wherein there is farre more confidence, then in his owne wilsdome. Of the person whom he directs? by noe meanes ; well knowing that he is accursed who puts his trust in man, and that the golden Colossus of the king of Assirians fell into dust, becaule it had feete , and à basis of earth. He then holdes his peace, and cherishing the sufferance of his want , as à Lia whom the eternall Laban had caused him to espouse , he placeth his expectation in silence, and in hope.

CHAP. IX.

The commendation of Theatins.

VVe haue à perfect moddell hereof in à most holie , and truly admirable Congregation which God beholdeth as à treasure in the feilde of his Church. It is that of the Preists called Theatins whose Order flourisheth in Italy, where they haue à great number of howses. Iohn Peter Caraffa of à great and illustrious familie in the kingdome of Naples , and Bishop of Thiete in the same realme , hauing assembled together some number of Preists in his Dioses , very eminent in sainctity , inuited them to leaue their benefices by his example : For hauing at the Popes feete renounced his Bishopricke , he placed himselfe amongst them to leade à true Apostolicall life;

wholie abandoning himselfe to the
 prouidence of God , by an excel-
 lent confidence. They vndertooke
 all the functions of the Clericall
 life (calling themselves likewise re-
 gular Clarkes) ioyning prearching,
 and the direction of soules in the
 way of saluation, vnto à very exem-
 plar life , principally in an incom-
 parable pouertie. For to draw in
 this place some lineaments thereof,
 first they are not proprietaries of
 howses where they dwell , but the
 foundation, and consequently what
 focuer is thereon built , appertaines
 in propertie vnto some Lord , or
 Burger of the citie where they are
 established, and all their moucables
 belong vnto the holy Sea. Besides
 they can possesse neither lands, nor
 rents, nor possessions, nor any set-
 led reuennues, nor such as consist
 in any husbandry. Moreouer they
 cannot carry the wallet , nor begge

through the citie, nor in howses,
 nor in the country, nor aske any
 thing of any one who soeuer, ne-
 ther by themselves, nor by any in-
 terposed persons. They receaue
 the almes, and charities, which are
 giuen them, with humilitie, but it is
 without seeking them, or causing
 them to be sought for. Besides, that
 which is remarkable, they neuer
 speake of this kinde of life, nor of
 this abandonment vnto the diuine
 Providence, in their familiar enter-
 teinments with straungers, for so
 much as that will open the gate to
 disguised, and indirect demands.
 They neuer open their mouth to
 complaine of their necessities, how
 pressing soeuer they be, although I
 piously belecue that in extreame
 necessity, and in perill to dye of fa-
 mine, they might cause it to be made
 knowne to some frinds, otherwise
 in my opinion, this were in some

sorte to tempt God: And I learned
 in many places of Italy that they
 neuer founde themselves reduced
 to this poynt of extremitie, the
 Diuine Prouidence alwayes preuen-
 ting their extraordinary confi-
 dence. I will here speake one thing
 to the glory of God, which I ob-
 serued conuersing with them. The
 first time was at Florence, where
 hauing some time preached in their
 Church, and before Madame the
 great Christian Dutchesse of
 raigne, who is à Princesse of great
 vertue, and pietie, and much devo-
 ted vnto this Institute; I often chan-
 ced to treat as well with the Supe-
 rior as others of that howse, and
 to discourse of their Institute: But
 when I touched vpon the string
 of their extreame pouerrie, and
 resignation vnto the diuine Proui-
 dence, which did not permitt them
 to demaunde their necessities,

like the other Mendicants, how reformed soever they bee, they gaue me no answere at all, to the purpose; and the more I pressed for answere, the more they withheld themselves from this discourse, vntill an Italian gentleman aduertized me that it was their custome, after this sorte to shift, when any one fell to speake of this subiect, which they auoyded in their communication as à rocke. I made at Rome, at Venice, at Padua, at Millan, the like tryalls, and putting them vpon the same matter, I founde them as men without eares, and without tongues, their mouthes in this respect (though otherwise learned, and eloquent; for they have amongst them the most famous Preachers of Italy) being barren in replies. In your opinion the Directors of this stampe; are they

dis-interessed ? Doe they astonish
 the world with their complaints,
 and with recitall of their necessi-
 ties , as many Cenobites doe , as
 well founded , or to be founded ,
 as Mendicants , who haue no dis-
 course more common , nor ordi-
 nary , then of the wants of the
 litle communitie , of the pouertie
 of the Conuent , of the frozen
 charity , of the fewe almes which
 they receaue ; of the small com-
 fort which they drawe from the
 world , of the great and extreame
 penuryes wherevnto they are redu-
 ced , and à hundreth other such
 like chapters of common places ,
 which are so many commentaries
 vpon that passage of the Prophet,
 speaking of the Messias , call his
 name , make hast , dispatch to take
 away , and bring in the booties ; as
 if they were so many Benjamins ,
 vnto whom was giuen the sur-
 name

name of an animall, which I will not name, that liued onely of prey? Is it not time thinke you, that we cease, to touche this string of the vniust complaintes of Spirituall Directours, be they Pastours, or Cenobites, founded, or Mendicants? In à lute though it hath many strings, yet that which is ofteneft touched, is the smallest, called the treble, it is that which beares away the sounde, and makes it more pleasing to the eare, by its shrille, and pearcing tone; these complaintes like trebles lay the grounde for the better discouery of the *Interessed Director*; for which cause I haue so long touched vpon this string, as the highest and most important: Let vs now descend to some others, and onely touch them in passing for feare least this lesson last too long, and offende those vnto

whom this musicke might cause the Megrims. As the bird by her note, so the *interested Director* is knowne by his complaint, and this tone quickly repulseth the soules to whom this harmony is importune; and which will not vnderstand the part which he would haue them to sing. Likewise the more subtile knowe better how to guide their designe, vsing more hidden artifices, which I must discover for the good of simple soules, and the confusion of such as by their baits drawe profit from their simplicity. I vndertake not here to produce them all, for who but God can sounde the depth, or the secrete of mans hart? But by the scantling of some, one may arriue to some knowledge of the rest.

CHAP. X.

*Concerning the Cenobiticall
Confraternities.*

VVe haue already blamed the abuses committed in the confraternities of parishes whose institution being so holie and so laudable ends too often by euill custome, both of feasts, and dissolutions, where the very Pastours engage themselves not without scandall, and bad example. Such as are erected in howses of Cenobites, carry themselves with more prudence, I knowe not whether with more simplicity, the disorder therin doth so much appeare, and peraduenture interest raignes lesse there. I speake here to the end one may vnderstand me, of those deuoute confraternities, and Societies of persons, meerly Laicks, and

S ij

Seculars, which are sometimes instituted in parishes vnder the title either of the blessed Sacrament, or of our lady of pittie, or of S. Roch, and so of others : Sometimes in Churches of Cenobites, vnder the titles, either of the Corde, or of the Rosary, or of the Girdle, or of the Scapular, or of a third Order, or of the Angell Guardian, or of some other Sainte, or of some diuine mystery, or of the name of Iesus, or of the five wounds of our Sauiour, and the like. There are certaine Chappells appointed for the assemblies of these Confraternities, there is an Order established, Officers created as well for the spirituall, as for the temporall gouernment of these Societies (for there are some which haue foundations) to the end that all there march in good order, as is well bebecoming those who aspire vnto true pietie.

which sanctifieth soules. These institutions are so holie, and produce so great good effects in soules, in what Church soeuer they are erected, be it Parochiall, be it Cenobiticall, as they cannot be sufficiently recommended, nor the people enough exhorted to come in and to make themselves partakes of all that feare God. There are exercised so many good workes, by the prouocation of the good example which the Brothers giue each to other, as one may truly saie with the Psalmist, that it is à good thing, and pleasing, to see brethren vnanimously aiming at the Butt of true vertue; the same casting forth à perfume like vnto that of Aaron, which doth imbalme the whole Church. But as the Cantharides neuer fasten, but vpon the best fruites, so the bad spirit doth alwaies lay ambushes, on the high waies to

heauen, and casteth wood on the
 best breade, for to trauers the most
 wholsome designs. And as there
 is an arte, though wicked & decept-
 full to change amities, spirituall
 in the beginning, into sensuall in
 the end: So of these assemblies
 which in their origine, respect no-
 thing but heauen, he vses them as
 à meane, either to heape together
 earth, or for some other disorders
 which make à God of the belly. We
 haue made this appeare in the cō-
 fraternities of parises, which often
 times, if their Diosesan Pastours
 be not vigilant in their frequent vi-
 sitations, to take away the abuse
 thereof, degenerate into banquets,
 amongst the virgiers, the Priours,
 Receauers, Treasurers, and princi-
 pall Officers who in lieu of giuing
 vnto the poore, the collections, or
 remainder of the almes, of the
 Confraternitie, after the main-

tenance of the Chappell, of ornaments, and of lights; and in-
 steede of making auntient Agapes,
 to wit, some repasts for the neces-
 sitous, be it of the Confraternitie
 it selfe, be it of straungers, they be-
 stowe it on themselves in merri-
 mēts, and to collour this abuse, they
 call thither the Pastour, who not
 able to holde the reignes of these
 vnruely horses, suffers himselfe to
 fall into this ill costume, whereas
 at the outmost, he can but perfor-
 me the deuoir of à man, nor but
 holde his place at the table. But in
 Confraternities which assemble
 themselves in Churches of Ceno-
 bites, it is otherwise; for the tem-
 porall remaines there, and the spi-
 rituallis largely distributed vnto
 the Brothers and Officers Layckes,
 and Seculars, to these the dew of
 heauen, to the others the fatt of the
 earth; for after the building, ador-

ning and illuminating the Chap-
pells in all manners, both necessary
and magnificent, a thing very lau-
dable, since it is bestowed for the
beauty, and ornament of the house
of God, the saying of the Gospell
is here in force, that which remain-
es, be it giuen to the poore; and
to what poore, if not to the Evan-
gelicall, wherof the holie Agapees
are made in the Refectory? I bla-
me nether the Confraternities, nor
their Order, nor their gouernment,
nor their collections, nor their build-
ings, nor the ornaments, nor the
imployment of the remaines, to
the vse wherof I haue spoken,
which cannot be but holie, but
good, but iust, but lawfull. But be-
holde the rocke hidden vnder the
creeping water; if the Director Ce-
nobite who hath his part in the
Agapees, preach, presse opportunly
importunely, the soules vnder his

conduct, to inrole themselves in the confraternity, with any reflection on profitable *Interest*, vnto him: therehence might accrewe, together with the rest of his communitie, who sees not here the marke and carracter of one *Interested*? here might be applied the art which Daniel discovered with his ashes, but that I feare the launce might be too sharpe, or too hott, and the vlcer too tender, and that they cannot indure the touche therof, who haue not the patience of Iob, though like him they seeme to be vpon the dunghill, and call themselves the offall, & scumme of the world, and the last of men.

CHAP. XI.

Agaynst conetons Pretentions.

LET vs take away, let vs take away all sordid gayne, and all

S v

pretention of lucre, from the howse
of God; let vs weede the garden of
the Church, and rooting vp the
bad hearbes; let time giue place to
eternitie, and the earth to heauen.
O Christians, but cheifly ô Eccle-
siasticks, if you confide onely in
the commodities of this life, are
you not the most miserable of all
men liuing? And what will it auaille
man to gayne à whole world, if he
thinke not vpon the saluation of
his owne soule? Is not the Spirit
of more value then meate, as the
body then the garment? O Dire-
ctour let your stafte of direction
be onely an addresse vnto the king-
dome of God, not à rod of golde,
nor à rule of Acan, to measure
the substance of an other; These
lakes which regard onely the pre-
sent retribution; are snares of scan-
dall, rather then stones of edifica-
tion. To what purpose is it to builde

the sepulchers of the Prophets; and to make for your profit, breade and wine, of the sepulture of the iust; conuerting, cōtrary to the intention of the Church, to their owne vse, that which is ordained to eleuate soules to God. He who hath founde à faithfull frinde (that is à charitable Director, sayeth the Bl. Author of the Philothea) hath founde à treasure; see you how à penitent ought to finde à treasure, in his Director, and not the Directour in his penitent? This Director is à medicine of life and immortalitie vnto the penitent, and not the penitent, à medicine of temporall life in Mendicitie vnto the Director. If the eye be simple, to witt, if the intention be right, all the body will be cleare; that is, all the actions will proue workes of light, for the good intention is à lamp of splendour, which dissipateth the darknes of

CHAP. XII.

Subtile and interested designes.

A Way with these artificiall complaints, which some make euen when they haue that which sufficeth, to keepe the world in awe, and cause it to suspect necessities which onely consist in the feare of those who cry out like certaine animalls, before one flea them, vnto whom might be sayd with the Apostle, no, no, your sufferances are not such as you haue yet resisted dolours euen vnto blood; your voice is à voice of thunder which neuer rowles within the clowde without causing rayne: For this complaint makes vs like the daughter of Caleb, to desire the inferiour, and Superior waters, that is, to inuoke the

succours of great, and litle, to water
 your Terrene. And God graunt
 that your earth hauing often re-
 ceaued dew, be not like that wher-
 of S. Paul speakes, which renders no
 thing but bryars, and thistles, in
 lieu of sweete and sauory fruites,
 that is reproaches, insteede of
 thankes. There are besides other
 industries, so much the more fruit-
 full, as subtile, and the more they are
 subtile, the lesse are they perceaued.
 I will not vnueile them, for feare
 of appearing rather offensive to
 those who vse them, then officious
 vnto such, as are taken with them.
 S. Paul notwithstanding is neuer
 so sharpe (though his stile be ve-
 hement in the reprehension of all
 vices) as when he thunders agaynst
 those who insinuate themselves
 into harts by sweete benedictions,
 those who promise Paradice vnto
 such as doe them good, and who

haue so many faire reasons to
 make good their saying, alleaging
 for that purpose the sea of scri-
 pture, with all its fishes, I would say
 its passages. In your opinion, doe
 they not giue that which they haue
 not, and are they not very liberall
 of à thing which doth not yet ap-
 perteyne vnto them, and that the
 same Scripture in so many places,
 makes it vnto vs, so violent and
 difficult à conquest. The Lamies
 sayeth the Prophet, haue opened
 their breast, and giuen sucke to
 their young, but such à milke as
 brings them asleep insteede of
 nourishment. My childe, sayeth
 the wise-man, they who giue thee
 sucke, doe not wish thy good, I
 would willingly adde, but they
 wish thy goods. There are certaine
 people in the world, who roame
 like Gipsies from Citie to Cities
 from Prouince, to Prouince, who

goe euery where, and abide in noe place; they make great shewe of being fortune-tellers, and vnderstād nothing therin, but whilest they holde your hande, and tell you wonders vpon the midle crosse braunching line, and other tearmes, of their iugling arte, they haue one of their eyes on some other part, and often times after they haue tolde the good fortune, they haue done; and you finde the misfortune. Sometimes when one eleuates our Spirits vnto the good fortune (*ad bona Ventura*) of the eternitie, it is conceaued to the good fortune (*ad bona Ventura*) of the temporalitie. And as there are many whose hart is estranged from God whilest they honour him with their lippes; so are there some, whose bellie is glewed, and their eyes fixed on the earth, whilest their discourses are in heauen. *Admir*

able Archimedeses in their arts,
 and who desire but à litle point
 to place thereon the foote of their
 engines, and to raise from its center
 all the masse of the heauyest of ele-
 ments. It is not that the Rosary,
 the Scapular, the litle Corde, the
 blessed Girdle, and other sacred
 markes, are not holie things,
 provided that this blessed girdle,
 this blessed Corde, be giuen with
 intention to drawe vs from earth,
 by shewing vs heauen, so that there
 be no other pretence then to raise
 vs thereby from the earth to
 heauen, not to take from vs, the
 goods of the earth, vpon pro-
 mise of heauenly. For though I
 know that by a diuine, and holie Al-
 chimie this change is made of
 leade into golde: It is not allwaies
 knowne whether it proceede from
 the pure intention of these blowers
 who doe not so liberally offer

heauen vnto those who haue not
 the earth. These are the insnarers
 who cōceale harts: aspiring to pray,
 vnder the fleeces of innocent lam-
 bes, of whom we ought to beware,
 and according to the councell of
 the Ghospell, to auoyde this leauen
 which corrupts the best paste.
 Consider your wayes, ô Penitent:
 ad aduise whether the handes cor-
 respond vnto the voice, doe not
 erre therin as blinde Haac, make
 no compact as Iosue with the
 craftie Gabeonits, obserue as the
 Prophet whether the wife of Iero-
 boam be not disguised, and com-
 mitt, not your selues to these who
 deuoure the poore of spirit, in se-
 cret, and who eate them without
 noise, as à morsell of bread. A litle
 attention on those who praise
 themselves, not as peacocks who
 beholde themselves in their fea-
 thers, but for bread, or on those

who extraordinarily extoll such, as doe them good ; and you will see that as beasts of hire ; so men of praising , are ordinarily of base esteeme ; from thence these great Paranimphes, these Panegyricks, these Elogies, of Confraternities, of third Orders, of merits, of Indulgences, of paticipations, of Associations, and other braue things which truly taken in their true sense , are holie , venerable , and most desiraeable ; but these meddalls haue two sides, haue two hands, one may take them by the least, or by the right, and they who distribute them, doe not alwayes correspond to the sinceritie of those who receaue them : Happy neuertheles are these, since that without heeding the defects of channells , they omit not to refresh themselues with the waters of grace, and to drawe them with ioy , out of the foun-

taines of our Sauour. I hate more-
 ouer this other artifice which en-
 tertaines, be it of setled purpose,
 be it by impertinency, scruples, to
 the end it may render them alwayes
 vsfull: Who will not fly from such
 phisitions as foment the discease in
 others to nourish theselues of their
 goods? I should neuer haue thought
 the same of Spiritualls, if our Sa-
 uour in the Ghospell had not ad-
 uertized me, that there are some,
 who straine à gnat, and swallowe à
 cammell. Were it not à thing wor-
 thy, not onely of blame, but also
 of notable punishment, if of à Con-
 fessionary, one make à banke of
 particular *Intereſt*, à labourers farme,
 à marchants shop, à Procurers, or à
 Notaries study, where one enters
 but to leaue there more thē he car-
 ryeth away; à nett to catch some-
 what else then fishes; and an art to
 gaine other marchandise then sou,

les to God? Nether doe I beleeu
 that so base à temptation can assaile
 persons who haue euen had the cou-
 rage to forsake all to followe IESVS-
 CHRIST, in his nakednes, and in
 his pouertie, and who are arriued
 to such à hight of cōtempt of
 golde, and siluer, and of all the
 Treasures of the earth, as they make
 no vse therof, at least, with their
 owne proper handes, causing the
 charities of that kinde which are
 giuen them, to be receaued by Se-
 culars; whose pietie, and fidelitie
 is knowne vnto them; afterwards
 imploying them according to their
 necessities, in buildings, in vest-
 ments, in moucables, or in victualls.
 Wherin they testifie their genero-
 sity in some sorte like to that of the
 great Grecian Captaine, who pur-
 suing à victory, and meeting with
 à very rich buckler, covered with
 plates of siluer, which one of his

enemies had throwne downe, the
 more nimble to saue himsele by
 flight, touning himsele towards
 one of his soldiers, sayd vnto him,
 Cōpagniō take this bucker, for thou
 art not Themistocles. A generosity
 w.^{ch} hath likewise some truth of resē-
 blance vnto that of great lords, who
 handle not their siluer and their re-
 uennues but by their Treasurers,
 or Cofferers, as being an occupa-
 tion vnworthy of their imploimēt.
 A paralele which might be added
 vnto the comparisons of the Mōke,
 and the king, Which S. Chrysostome
 makes, and Hierome Platus very
 strongly vrgeth in his secōd booke
 of the happines of the Cenobiticall
 state, in the sixteenth Chapter.

CHAP. XIII.

*The Spirituall Director dis-interested
is without artifice.*

THe truly dis-interested Director as well of the Clergie, as Cenobitique, hath no cunning in his conduct, for that he hath no fraile and terrestriall pretention, he goes on freely, because he walkes directly. Besides he hath likewise the true wisdom of God, assisting him; wisdom which neuer dwelles in a malicious hart: For the spirit of discipline, saith the wiseman, flies him that faineth, and whose double and deceitfull lipps, speake in a hart, and in hart, in regard that which he sayeth is farr from his thought. So soone as then o Directed soule, you shall perceave that in the conduct of him who guides you there is a sordid artifice,

and tending to *propter Interest*; I say vnto you with an auntient Poet: Auoyde these rocks, these couetuous shores, all darkened with shipwracks. These people seekes themselves in you, and not God in you, nor you in God. They who seeke themselves in others, deserue not to be sought by others.

CHAP. XIV.

He hath no respect of persons.

THey merit yet lesse to be sought for Directours who haue regard vnto the apparence of persons, an imperfection so much blamed in scripture, principally in the epistles of S. Paul, S. Peter, and S. James, peticularly in the second chapter of the Canonickall where he makes à strong inuective against those, who doe great honour vnto

the rich, and despise the poore, which he concludes in those words, whosoever is an excepter of persons commits sinne, and is reprehended, by the lawe, as à transgressour. And I pray you to what purpose, shall the spirituall Directour, who ought to regard onely God, in à soule, or a soule in God, take consideration, not of his body, but of his goods, which are onely made for the transitory life of the body? Meate is made for the belly, and the bellie to receaue the meate, but God will distroy both the one and the other. Besides is it not God who hath made both the great and litle, as the wise-man teacheth vs, and who hath the same care of the litle as of the great? To what purpose then shall à Pastour, à spirituall Directour be he à particular Preist, be he Cenobite, called into some part of the solicitude of soules
by

by the Prince of Pastours, and bishop of our soules, swarue from the modell, which is shewed him, vpon the mountaine of perfection, hauing more attention, and care for the rich, then for the poore. Is he ignorant that our Sauour came to Euangelize the poore, and that he giues for a marke of his coming unto the disciples of his precursor, carry tidings to your Master that the poore are Euangelized. And himselfe in the daies of his flesh, and of his conuersation amongst men, did he not desire to be, and appeare poore? In his birth, in his life, in his death, there is nothing but littlenesse, and poorenes; he suffereth himselfe to be held for the sonne of a carpenter, did commaunds his Apostles that they permit the litle ones to come vnto him, and declares vnto them that if they become not like vnto litle

T

Children, they shall haue no part in his kingdome. He calls the poore blessed and allotts them heauen for their heritage, & promiseth this aduantage vnto such as for his loue shall haue embraced pouertie, to make them to sit vpon seates, and to cause them to iudge the whole world. It is the eternall wisdome who heretofore sayd by the mouth of the wiseman, that his familiar conuersation was with the simple and litle ones, and that his spirit rested not but vpon the poore, the humble, & those that feared him. It was in mud the sacred fire of the Temple was founde by Israel at their retourne from the captiuitie of Babilon, and certes, it is in the dreggs of the people, to wit, amōgst the poore, and the litle ones, rather then amongst the rich, and the great men of the world, that the fire of charity, and of true pietie is

soude. And if the Director hath the
 true zeale of soules, (which one
 may call the pure flowre of Char-
 ity) though he sifte them neuer so
 much, yet will he finde that the litle
 ones haue the fatnes of the wheate
 of deuotion, and that the great
 ones ordinarily haue but the soude,
 the straue, the noise, the cracke with-
 out any solidity, for so much as the
 good seede, is suffocated in their
 harts, by the thornes of vanities
 and sollicitudes of the world. But
 the mischeife is, that we fall vpon
 that saying of an auntient Poet.
*Euery one may set his boundes in a bar-
 ren soyle, the fat is gotten with labour
 but yeelds the more fruite.* The most
 part of Directors seeke their owne
 Interest, and not that of IESVS-
 CHRIST, and will not, as if they
 were Goldsmithes, or Iewellers,
 worke but vpon golde, and pre-
 cious stones. Vpon à time one re-

proached à Philosopher, that none
 but of his secte, who then made
 profession of contemning goods,
 were to be seene at the gates of the
 rich, he answered with more sub-
 tilitie then truth, that they went as
 Phisitions vnto the most infirme,
 meaning that they carryed the pre-
 cepts of their philosophie, which
 serued as so many remedies against
 vices, vnto such as were most infe-
 sted therewith: But one replied
 vnto him with more truth then sub-
 tilitie, that they went thither truly,
 like Phisitions, rather for gaynes
 then to restore health. The same
 may be sayed of spirituall *Directors*,
 of what condition soeuer they be,
 when à man sees them so carefull of
 those from whom they may expect
 some profit, and so litle attentive
 to the seruice of the poore. For
 though they could couer theselues
 with the excuse of the Philosopher,

in saying that they runn vnto those, who being more engaged, and intangled in the vices of the world, haue more neede of helpe; yet neuertheles it is apparent, that this is a false pretence, and that their intentions are different from their words. For if they say true, why doe they not, like the blood which runs to the defectiue, or most feeble part? The litle ones, the poore, and the miserable, are ordinarily the most necessitous, I doe not say temporally, that is cleare, but spiritually, the most part of their vices growe, forwant of instruction; for if they did knowe the deformitie of sinn they would haue it in hor- rour, and this hor- rour, would diuert them from committing it. If they doe ill, it is by the corruption of nature, rather then by a foule, and deliberate malice, and for that no- body shewes vnto them the good

which they ought to followe, and the vice which they ought to flye, they oftentimes doe more good then they knowe of, where as the great ones and the rich, much better instructed, neuer committ euill, but they knowe it, and knowe much more good, then they doe.

CHAP. XV.

Nor to his profit.

Moreouer obserue where these Directors who haue regard vnto the apparence of persons leuell the most part of their aymes, and you will see, that they inuiting the rich to gaine heauen by meanes of the earth, endeavour themselues to gayne earth by heauen. If there be an Obit to be founded, which is to preach for its Parish, or for its Conuent, presently they espy the dangerous mala-

dies, and when soeuer there is any speech of Testiments that they may be remēbred promising boldly eternity for à morsell of temporality, prouided that it fall into their handes. For to preach for the poore, for the necessities, and needes of others, cannot be but laudable. But if the most iust cōmendation of a man become odious when it proceeds from his owne mouth, how much more sordide shall the discourse be which tends to proper *Interest*, the scripture alwayes blaming it vnder the name of filthy lucre? When one speakes of restitution vnto these good personages, haue they their eares open? And with how many windings doe they confounde this matter, to fish in troubled water? What vigilancies are imployed in visiting the widdowes, and Orfanes in their afflictions, which S. James

calleth à pure and immaculate religion; certes litle enough. But such persons as embrace single life, or widdowhood, and who haue growen olde in marriage without children, and without hope of issue, abounding with riches, ô how are they visited, ô how great neede haue they of consolation, of spirituallity, and that the mysticall Theology be well rung into their eares: ô how sweetly and mellodiously doe these qualities of these founders, foundatrices, benefactours, benefactrices, there resounde. There is no merit equall to that of foundations, of holie communities, of building of Churches, of ornaments: For note, the same is in the ranke of those good deedes, whose merit, and reward, increase euery day euen in heauen, where the Saints increase in glory, at the same time, when vse is made of the

goods which they left in earth.
 Apollo plants, Paule watereth,
 and God giues the increase. Is
 there question of laying the first
 stones towards buildings? ô that à
 man could well vnderstand into
 what gardens he ought to cast
 those litle stones of Daniel which
 come from the mountaines: Let
 one erect foundations and buil-
 dings, let one knowe well how to
 founde the trompet, to praise good
 workes at the gates, to wit, the
 porches of the Church, that the
 assembly of Saints, knowe well
 to extoll the glory of almes, euen
 to cause the stones to speake, pro-
 curing armes and inscriptions to be
 ingrauen for à perpetuall memory,
 let one founde forth the saying of
 David, the iust shall be in an eter-
 nall memory, he shall not feare bad
 reputation, his iustice shall liue for
 euer, and euer, and his home shall

be exalted in glory. Is there question of buryalls? What marbles, what Piramides, what Obelisques, what triumphant arches are erected to the magnificence of founders, how the Angells dispute who shall haue the body of Moyfes; but it seemes some may tell me, you dislike, that one exhort those to doe great good deedes, vnto whom God hath bene liberall, against that which the Scripture teacheth in so many places, pressing vs to performe redily all the good we can, not to suffer our selues to be surprised by the night of death, when one can worke no more; but to labour in good workes whilest we haue time to doe good vnto all, principally to the domesticks of God, and so make for our selues frinds, of the Mammon of iniquity, who may receaue vs into the eternall Tabernacles, Ah! it is farr from

it, but I endeavour to take away the ordure, and the scumm from the midst of this deformed charitie, which ought to be pure, cheifly in the intētion of him who perswades these good workes. But who sees not, in all the practises which I discover, how much the artifices of these good Directors falsifie that good coine, wherein they deserve no lesse punishment, thē they who corrupt that which is currant? Children of men, how long being heavy of hart, will you seek vanitye, and your owne proper *Interest*? It is not then the actiō of the giuer which I touch, for howsoeuer it be, he shall receaue according to his worke and shall not faile of his hire: But I haue an auersion vnto the industries of such as, inclose within their netts, the soules which commit themselues to their conduct, more full of arte, & crafte, then of sinceritie and candor.

CHAP. XVI.

Artificiall Comendations of Almes.

VVe knowe, thanks be to God, that Almes is à gratefull, and good thing, and that who gives it with à true dilection, though he should bestowe all the substance of his howse, yet would he thinke it nothing. We knowe that it deliueis from death, that it cleanses from all sinne, that mercy is bestowed on the mercifull, that he who is adicted to this vertue, disposeth himselfe to receaue of God, à fauourable iudgement, and to heare at the consummation of the world, this saying of the last sentence in his fauour: Come the blessed of my Father, because, I was hungry and you gaue me to eate. On the contrary, let the memory of

him perish from the earth, not
 onely of the dying, but of the
 liuing, who hath forgotten to doe
 mercy: For God willeth mercy,
 rather then sacrifices, or victimes.
 And as water quencheth fire,
 sayeth the wise-man, so Almes
 stifieth sinns. To conclude, we
 knowe that vnto those that will
 giue, shall be giuen, and that à full,
 superabundant, and runing-ouer
 measure of retribution, shall be
 powred into their bosome. But is
 it not an insupportable abuse, to
 make of so many Oracles of the
 holy Ghoste, baites, and lures to
 drawe the goods of the simple, to
 perticular profit? And if the Prea-
 cher, be he Pastour, be he Ceno-
 bite, who preacheth too often of
 Almes, and ouer much presseth
 this matter, is presently saied by the
 vulgar, to speake for the wallet, and
 loseth the credit which he had

gotten by his sermons; how much more odious ought à perticular Director to be who sowles the soules vpon this subiect, and endeauers to cause them to leaue their Cloake, not by the strong blasts of the northerne winde, but by the mildnes of the sunn-beames, by words gilded with à thousand heauenly blessings? O the braue concept of S. Austen, reported by Bellarmin in his booke of Monks, vpo that passage of the Psalmist amogst the Cedars of Libanus which the iust haue planted, the sparrows will builde their neasts. They who plant these Cedars, saith that eagle of Doctors, are the great, and the rich of the world, who hearing with feare, these diuine words, blessed is he that is mindfull of the poore, and the beggar, instantly sell their possessions, their lordships, and their superfluous and superabundante

goods, which puffe them vp with
 vanitie, and giue them to the ser-
 uants of *Iesus-Christ* build them
 Churches, & Monasteries beautified
 with pleasant gardens, & there the
 litle sparrowes gather together,
 nesting themselves, and disneasting
 them. what praises are wanting in S.
 Hierome vnto those great and de-
 uoure Romane Dames who at his
 perswasion, built so many Mona-
 steries? And Iohn Diacre, how much
 doth he exalt the glory of S. Gre-
 gory the great founder of so many
 howses Cenobites, which he ere-
 cted of his patrimony, as the lear-
 ned Bellarmine noteth in the booke
 by me alleaged, Chapter 44? There
 needs but such à passage as that of
 S. Austen, or such examples, well
 vrged to the purpose, to make à
 riche mans mouth to water, and
 cause him to laye à faire founda-
 tion to eternize his memory, both

in this and in the world to come.
 The same happines euery day, and
 is an action both good and holie.
 But who would search with a
 probe the intention of these re-
 monstrances, I knowe not whether
 one should not finde therein, pro-
 per interest? I clearly see that they
 would hide thōselues in the presse,
 as Adam rann hastily into the
 thicket of the wood, but they haue
 a witnes in heauen who knowes the
 secrets of harts, and before whose
 eyes, all is naked and discouered,
 witnesse he, who exhorted to the
 Corde, to drawe vnto his partie a
 great benifit explicated to the let-
 ter, (I knowe not whether accor-
 ding to the Spirit), this passage of
 the Psalmist. The Cordes are fal-
 len to me in excellent places: For
 truly my inheritance is most no-
 ble to me, meaning that the Corde
 was his principall inheritance, in

heritance most base to some , and
 yet noble and aduantageous vnto
 this man. Now tell me whether
 this be to vse , or abuse the Scri-
 pture , whether it be to speake
 seriously , or to deride the igno-
 rance of the rude ? Thinke not
 neuersheles that I doe not much
 commend , & esteeme as fathers of
 the poore , those who giue their
 goods to the Church, and who will
 not haue any other heyre nor other
 inheritance, then the Crucifixe. For
 it is much more iust that the sain-
 ctuary possesse the inheritance of
 Laycks , then to see the Laycks
 possesse by inheritance the sain-
 ctuary, and as heretofore the Gen-
 tils, so now the Gentlemen to enter
 into the inheritance of our lord.

CHAP. XVII.

An agreeable Encounter.

I Will relate to this purpose, and by the way, à sutable occurrence, which vpon à time was tolde me by à noble man who setled à great Abbay vpon one of his Children, who scarce seauen yeares olde, was called lord Abbot, as if one should say, my Lord the fathers child, now the father of this infant father, tolde me in excuse, that for à great number of yeares this Abbay was belonging to his howle, and it concerned him, not to suffer it to fall into the hãds of straungers, in regard his prediceffours had bene partly founders therof, and heletofore bare so much deuotiõ ther vnto, as they were willing, their land which was neere, should releiue it, & become voluntary feoditories and vassalls

of our lady to whom this Abbaye was dedicated. Therupon I replied vnto him, that the case was much altered, since in times past, his howse raised the Abbay and now the Abbay depending of his howse, of mistres, was become seruant, tributary and as a wofull farme. Beholde how by these changes the face of the world is toured. The Directour truly *dis-interessed*, will discourse soberly of Almes, where he shall thinke it fit to be spoken of, when his aduise is required, he will shun as a rocke, his particular profit, setting a true order in the charitie of the soule which he conducts. And what is the true order, but that with the deuoute Cardinall Bellarmine in the last chapter of his booke of Monks, drawes from the Doctrine of S. Thomas, which is, to distribute his goods where one knoweth there is

most necessity? For it is not enough
 to giue ones goods, but he ought
 to bestowe them well; almes is so
 much the more accompanied with
 iudgment, in respect that God is
 then serued, not onely with his
 substance, but also with the spirit,
 by the discretion of the applicatiō.
 I will shutt vp this passage with à
 notable consideration of my bles-
 sed father, the great Francis of Sa-
 les, Bishop of Geneua. He was
 vpon à time called into one of
 the principall cities of this state, to
 distribute there the word of God.
 As being the Adamāt of harts, tou-
 ched with deuotion, he was in-
 stantly accosted, by diuers mysti-
 call, and spirituall bees, which swar-
 med aboute the sacred flowers of
 the documents of his mouth, to
 drawe from thence à honie of pie-
 tie. Of them he sawe diuers sortes
 and guided by different handes.

Now this man who was all iudgement himselfe, hauing cast his eyes vpon the workmen who laboured in the vinyeard of this citie, as well by their publique sermons, as by their priuate directiōs, tooke principall notice of two, who by two wayes quite contrary, yet holie, aimed at the same butt, which was to eleuate the soules vnder their conduct, to a solide pietie. The one was Cenobite, of an Order very renowned and examplar, the other Ecclesiasticke, of the Clergie, living of a patrimony much more ample then the reuennue, which he had of his benefice. The first gouerned the soules which put themselves vnder his conduct, by the way of feare, of rigour, and of exterior austeritie, and helde them too subiect, and tied to their exercises, as nothing could happen, though neuer so litle, to put them out of

their course without causing them to enter into troubles, into scruples into remorces, into bitternes of spirit, which were strange. Besides they were so strongly tied vnto this Confessour (and by themselves: for this truly pious person was for his owne particular very dis-interessed) that they would haue thought it à great crime to regard, or consult which an other. These persons vsed much prayer, & mortification, but visited very few hospitalls, prisons, poore, and necessitous; alwayes in the Churches, at diuine offices, at Sermons, at Indulgences, insatiabile therein: Not that almes came not out of their purses, but the greatest part went to the holy community of the Directour, who therof had no greater share then the rest, though he were next vnto God, the principall motiue of this abondance. He was an enemy of pro-

priety, and of presents which were addressed vnto him, remitting all to the Superiour of the howse, who caused this precept exactly to be kept by the communitie, not to refuse any thing, and to demaund nothing: For the communitie neuer demaunds, yet well may the particular for the community, as a member labouring for the whole body. Moreover these soules did iudgement, and Iustice, by the feare which they had of the iudgements, and iustices of God, not certes by that feare which excludes loue, but by the same which being put in the ballance with this, turnes the scales. Now as the thunderteareing the clouds, causeth them to dissolue into rayne, and prepareth the hinds to disburthen themselves of of their calues, as sayeth the Psalmist according to the interpretation of S. Hierome: and as he who is

pursued by à bull, by à mastife, or
 by some furious beast, casts him his
 cloake, to saue himselfe by flight:
 So there is nothing which doth so
 much perswade to redeeme sinns by
 the workes of mercy as feare: For
 when the terror of hell seiseth on
 à soule, and causeth her to conceaue
 what it is to lodge in the deuour-
 ing fires, and in the eternall fla-
 mes; is there any thing which she
 will not giue, for her deliuary, as
 saith Iob? O God saith David
 thou hast moued the earth, and
 thou hast troubled it, heale the
 contritions therof; for it is greatly
 moued. He speaks of à soule
 fastned to the earth. And if the fire
 which causeth the meate to roste,
 looseth the flesh from the bones,
 how much more will the apprehen-
 sion of that of hell separte à soule
 from earthly affections? O God,
 no, I doe not say that this holie
 person

person had in these terrible re-
monstrances, so base à thought; but
as the effects doe not alwayes fol-
lowe the intentions, peradventure
these soules as the scholers of an an-
ciēt Philosopher tooke that by the
left hāde, which he presented by the
right, wherfore I present the effect
of this cause of what designe soeuer
it was animated. The soules con-
trary wise, which God had inspired
to range themselues vnder the con-
duct of à simple Priest. (the which I
saye to serue my selfe of the tear-
mes of cōmon vse, not conceiuing
à Cenobite to be à double Priest)
were incited by an other spirit;
which was that of simplicity which
excludeth not wisdom, and of that
charitie which as the Apostle sayeth
chafeth away all seruile and scupe-
lous feare, onely hauing in their
harts, that which in the scripture is
called chaste, and holie, and which

ought to continue euen in eternitie
 it selfe. Charity was their predom-
 inant starr, and as the rooffe of
 their mysticall edifice; and humilitie
 their foundation. Sweetnes and
 candor shined in their deportments
 and docility, which the Apostle calls
 diuine, was in their spirits, and they
 being disingaged of exteriour thīgs
 enioyed that interiour freedome of
 which it is saied, where the spirit of
 God is, there is true liberty. They
 loued God with all respect, and
 with a high and incōparable esteem-
 me, and their neighbour in God
 tenderly, & cordially. They visited
 the poore, the widdowes, the Or-
 phans, the sicke which were with-
 out succour, in their miserable cot-
 tages, or in the hospitalls: and if they
 had any feare, it was of their Con-
 fessour, neuer approaching the tri-
 bunall but with trembling, as if
 he had bene that Cherubin armed

With à firy sword, keeping the gate of the terrestrial Paradice. And though he inspired into the, onely loue and charity, and recommended vnto them nothing so much as à mutuall beneuolence in God, according to the so frequent lesson of our Sauour, and of his well beloued disciple, yet neuertheles their confidence in him, was accompanied with so much reuerence, as it was à wonder that this banished not the other. Besides he was so farr from all *Interest*, be it of dominion, be it of profit, as to auoid the same, he commanded them oftentimes to take some other Confessour, to the end his counsellles might be the more assured, if they were approued by others, or that he might correct them, in case they were in any sort doubtfull, or defectiue: And to shun what soeuer tends to profit, his aduice extended it selfe to all,

except the distribution of their goods, telling them that it was a case referred to the vñction of the holie Ghost, who teacheth his waies to the mercifull and meeke. Yes, for is it not he who infuseth charity into harts, and who establi-sheth therein conuenient Order; enemie of presents both great and small, hauing learned of the wise-man that they blinde the spirit of the most wise; and estranged from all profit, not onely sordid, but also that which being permitted by the most seuerelawes, cannot be esteemed dishonest without offending the Church it selfe, who hath ap-proued the vse and rule therof. Also he was prouided of goods of fortune to enioy this beatitude which consists in giuing rather then receauing, and content with foode and apparrell sutable to his condition, he held nothing

more aduantageous then sufficiency
 with pietie, that which seemed
 profitable vnto others, vnto him
 was à detriment for IESVS CHRIST;
 being certaine that they who re-
 ceauē some recompence of their
 labours in this world, abate so
 much of that which attends them
 in the other. He forbade noth-
 ing so seuerely to those who ser-
 ued him, as to take gratification
 of such as came to obtaine of him
 spirituall assistances; and if any
 one tooke libertie so farr forth
 as to receauē the least thing, he
 wished him not the leprosie of
 Giezi, but of the religation of
 Agar he was assured; he gaue him
 his passport not to haue any part in
 this Anathema which he had in no
 lesse horror, then that of Acan.
 Breisly, not to draw more inlēght
 the deffences of these Directours,
 beholde the iudgment of the holie

Prelate, from whom I take this story. These two men saied he, were both of them prudent and faithfull seruants of God, and who taught iustice vnto soules by diuers waies. Such as were conducted by the first, had much feare of God, and much charitie towards their Directour, or at least for his communitie, and their charitie was in the Order. They of the second had much loue of God, and of their neighbour, and the Order consisted in their charitie, and they had much feare and respect of their Directour, who besides the necessary conferences for their needs in the howse of God, had no other priuate entertaynements, nor any visites, nor conuersations in howses; which is the propertie of corrupted, and vsauory salt. Both of them had God before their eyes, and for the onely obiect of their intentions,

and pretensions; both of the not with-
 standing singular in their conducts,
 according to the diuision of hea-
 uenly graces whose varietie is com-
 pared to diuers colours which the
 sunne makes to appeare on the
 necke of a pigeon : And different
 in this, that the one though very
Dis-interessed in his owne particular,
 was neuertheles ingaged in the *In-*
terest of his communitie : but the
 other had no regard vnto any *In-*
terest, nether for himselfe, nor for
 any other, God being his prime, &&
 onely moueable.



THE FIFT PART.

CHAP. I.

*Concerning particular interest and
Community.*

TO say the truth, although the Cenobites haue à notable aduantage in à vowed remuneration of all which they doe or may possesse in the bosome of their Order, yet neuertheles on the other side the dilection, and election, as also preference which they are obliged to haue for their Institut whose habit they beare causeth them to enter by another, yet not à false gate, into the interests of that body whereof they are members, interest so much the more stinging, and more pressing, as they are more coloured with the beautifull Enna-

smell of the glory of God, which
 often enough serues for à foile vnto
 selfloue. But à man, free from any
 other societie then that which is
 common to him, or to all the fayth-
 full, or to the Ecclesiasticks of the
 Clergie which haue no other Or-
 der then that of the Hierarchie esta-
 blished by the sonne of God, who
 is à Preist for euer according to
 the Order of Melchisedech, is ra-
 ther in the state of giuing, then re-
 ceauing, and if plenty place him
 not in the first, sufficiency which
 puts him vnder the lee of neces-
 sity, exempts him from the last.
 Peraduenture one will say vnto me
 with the wise man, that he is truly
 blessed who dispiseth golde, and
 puts not his trust in treasures: But
 where is the man and we will praise
 him? If it besome Cenobite who
 in nodding his head makes this ob-
 iection, one will reply to him, that

When he shall haue shewen à man
 of his condition exempt from the
 interests of his Order, and con-
 temning the profitt of the holy Cō-
 munitie, many shall be presented to
 his viewe who without support, of
 the Community, vse goods of the
 world, as if they vsed them not,
 who doe no evill with thē, although
 they haue the power; and who
 being able to transgresse the lawe
 of God, yet doe they incline and
 subiect thēselues therūto. The hād
 of God is not shortned, his workes
 are great and exquisite in his wills,
 he hath secret seruants, and others
 in viewe, as well in the world, as in
 the Cloisters: And there is nothing,
 sayeth an auntient Poet, more
 vniust then an impertinent man,
 who approues of nothing but what
 he does himselfe; à Pharise who is
 not like other men, his hands and
 tongue agaynst all, and drawes

agaynst himselfe, the hands, and
 tongues of others. A great and
 most noble seruant of God, who
 retiring himselfe out of the world
 (wherin he had borne eminent
 offices) brought with him great
 goods into à very holy Congre-
 gation, on à tyme tolde me, to the
 honour of him, who had bene the
 Institutour thereof, and whose ho-
 lie memory in benediction before
 God, and men; that this deuoute
 personage, neuer gaue vnto him,
 nether during his life, nor at his
 death one word of commendation,
 congratulation, nor so much as
 thanks for so many commodities
 which he had brought into the Cō-
 munitie; iudging that he was
 vnwilling to put him in perill, by
 some vanitie which this applause
 might haue setled in his soule, to
 loose the recompence which he
 ought to expect, much greater.

in heauen, then in earth. In your opinion, was this holy personage truly dis-interessed? Did he ayme more at earth, then at heauen? Did he regard the soule which put her selfe vnder his conduct, or her goods? O well might he haue fayed with that spirituall Giant, the holic founder of the company which carie the name, and the crosse of IESVS, euen to the extremities of the east, and of the west: The earth seemes vnto me abiect when I contemplate heauen.

CHAP. II.

Two famous examples.

TO this purpose I call to minde an agreeable history which is written in the spirituall meddowe, an auntient booke, and of approued authoritie. Amongst the Anchors of the first ages, there was one

called Abbot Ammō who receaved
 vnder his discipline in his hermi-
 tage, à young brother named
 Iohn. Amongst other mortifiea-
 tions which he exercised for the
 space of twelue yeares, this one is
 notable, to wit, that what soeuer
 good he did, the Abbot neuer gaue
 him à pleasing word, alwayes testi-
 fying vnto him, and of purpose,
 discontentment, to keepe this no-
 vice in à continuall humility, and
 contempt of himselfe. If the mai-
 ster animated by the spirit of God,
 were industrious to try his disciple,
 the same disciple, was no lesse sim-
 ple, nor lesse plyant, performing
 all that was commaunded him,
 exactly, and with alacrity. The
 Abbot Ammon falling sicke, and
 being reduced to the last period of
 his life; the neighbouring hermites
 came to visite him, to assist him both
 corporally, and spiritually, in his

in heauen, then in earth. In your opinion, was this holy personage truly dis-interessed? Did he ayme more at earth, then at heauen? Did he regard the soule which put her selfe vnder his conduct, or her goods? O well might he haue fayed with that spirituall Giant, the holie founder of the company which carie the name, and the crosse of IESVS, euen to the extremities of the east, and of the west: The earth seemes vnto me abiect when I contemplate heauen.

CHAP. II.

Two famous examples.

TO this purpose I call to minde an agreeable history which is written in the spirituall meddowe, an auncient booke, and of approued authoritie. Amongst the Anchores of the first ages, there was one

called Abbot Ammō who receaued vnder his discipline in his hermitage, à young brother named Iohn. Amongst other mortifications which he exercised for the space of twelue yeares, this one is notable, to wit, that what soeuer good he did, the Abbot neuer gaue him à pleasing word, alwayes testifying vnto him, and of purpose, discontentment, to keepe this novice in à continuall humility, and contempt of himselfe. If the maister animated by the spirit of God, were industrious to try his disciple, the same disciple, was no lesse simple, nor lesse plyant, performing all that was commaunded him, exactly, and with alacrity. The Abbot Ammon falling sicke, and being reduced to the last period of his life; the neighbouring hermites came to visite him, to assist him both corporally, and spiritually, in his

passage; vnto whom he made many
 excellent remonstrances; his tongue
 speaking from the aboundance of
 his hart: he feeling himselfe pres-
 sed with his last houre, called vnto
 him his faythfull, and humble dis-
 ciple, tooke him by the hand, and
 wringing it, sayed vnto him, onely
 three times, Adieu with à languish-
 ing and dying voice, and hauing
 commaunded him some seruice,
 which obliged him to depart out
 of the cell, he sayed vnto those who
 were come to see him, my brothers,
 I assure you that this young monk
 is à Saint, and vpon exact tryall;
 for during the space of twelue
 yeares, that he remained with me, I
 neuer spoke vnto him any word
 which might giue him to vnder-
 stand, that I receaued any satis-
 faction of the seruices which he
 rendred me, although they were
 notable, and very accomplished;

and he neuer gaue replie to my reprehensions, albeit of purpose, I made them sometimes very vniustly, nor euer remained discouraged by my reiectings: Respect him then from hence forth, as à faithfull seruant of God, and who is very *dis-interessed* in the seruices which he renders him. Might I be so bolde vnto this Cenobiticall example, to conioyne another purely secular, and morall? The great Marishall of Mon-luc (one of the ablest Captaines which France had in his time, and who in those braue commentaries which we haue of him, makes appeare his great sufficiency, and experience in the arte military) hauing lost in à combat, one of his sonnes, à braue and valiant gentleman, and à worthy branch of so generous à courage, as that of the father, as the corps was brought vnto him dead, I could

nor said he beholding it with à dry
 eye, wish him à more honourable
 tombe, since he dyed with sworde
 in hand, for the seruice of his Con-
 try, and of his Prince; all of vs,
 bearing armes, are but victimes de-
 stined vnto this Sacrifice. There is
 but one greife which touches me to
 the hart, which is, that this poore
 boye died, before I could haue the
 meanes, to make him knowe, at
 least at the extremitie of his life, the
 esteeme which I made of his vallour;
 certes it was wholie other in my
 hart, then in my tongue, for that
 blessed him, whilest with this, I
 spake vnto him iniuries, and repro-
 ches, able to take away the courage
 from the most generous. He neuer
 ran hazards that I payed him not
 with threats, and when he was hurt,
 or performed best, it was then that
 I charged him with most outrages.
 The same astonnished the world,

who sawe me so prodigall of praises
 towards persons that deserued them
 not; and so couetous towards myne
 owne blood of that which cost so
 litle. That which we, now sayd of
 this great Captaine, of the Abbot
 Ammon, and of the Superiour of
 the Congregation, is in my iudge-
 ment, à most excellent marke in à
 spirituall Directour, for though he
 ought to incourage the faint harted
 to good, yet must he take heede of
 praising those which straye from
 their dutie, into the desires of their
 harts; and of blessing the wicked,
 and of saying Peace, Peace, where
 there is no Peace. The words of
 praise are alwayes suspected of flat-
 terie, and S. Gregory saies very
 well, to praise à wise-man in his
 owne presence, is to scourge his
 spirit, and torment his eare. This
 flauish, and seruile langage is ex-
 tremely misbeceming the mouth

of à Directour, | and an infallible
note of some secret pretention.

CHAP. III.

*Against both the giuing and
receauing of presents.*

BUT there is an other dumbe
langage which makes it selfe
to be vnderstood more by effects,
then by words, and which in being
more efficacious, is also more affe-
ctiue. It is that of small or meane
presents, as well actiue, as passiue, I
would saie, as well such as the Dire-
ctour giues, as those which he re-
ceaueth. O God preserve me from
blaming the sanctity of things
which I am about to name, in no-
wise, for I should offend both hea-
uen and earth, the which is farr from
my thought: but who knowes not
that *Interest*, which is à self-loue,
very subtil, doth glide into euery

place; and penetrates euen into the Sanctuary it selfe? S. Hierome violently exclaimes against these litle presents, too frequently vsed, which are made betweene the Directours, and the persons directed. He makes à catalogue of those in his time, of handkercheifes, of linnen, of fruites, of garments, and the like commodities vnder colour of gratitude and assistãce; w.^{ch} being litle, are not regarded nor seeme any thing. O how doth this great Saint giuen to austerity in his life, and wholie dis-interessed strongly inueigh against those Flyes which by litle and litle become Elephants. A small present with à great affection makes à deeper impression in à soule, then à great benefit accompayned with ill will. A litle sparke sometimes causeth marueilous flames. And then who knowes not, as an auntient sayed, that gifts, imitate baited

hookes , which present à follie to catch à great fish. He who hath founde benifitts sayeth the great Stoick in the excellent Tract which he cōposed on this subiect, hath inuented lines to fasten harts. That husband who had espoused à rich but an imperious wife, sayed that for à dowry he had solde his authority. The Director who is so ill aduised to receaue them , immediately looseth his credit, and the holie libertie which in him is necessary for the reprehension of vices. Beholde how the Prophet Elizeus reiected those of the leprous Naaman : No, no, sayd S. Paul, refusing all assistance, I haue hands to gaine by their labour, what is needfull for me. One offered money vnto S. Peter, he angerily reiectedit, and with such soure tearmes, that they proceeded to an Anathema: let thy money leade thee into thy perdie

tion : Who can beleue to obtaine the gifte of God, and to poffesse it at fo bafe à price ? The Directours are Iudges placed vpon the feates of iudgement , iudging in this life the tribs of Israel. Who knowes not how great à crime it is in à Iudge to receaue presents. Their right hand is filled with presents faieſt the Pfalmiſt , crying downe the vniuſt Iudges. For which cauſe an auntient Paynter represented the iuſt Iudges of Arceopagita without handes, to ſhew that they were incorruptible. Vpon this ſubieſt the great Apoſtle deliuered à ſentence which ought to be helde for an Oracle, and which cannot be deepe enough ingrauen in the ſpirit of Directours, we muſt not if it be poſſible , owe any thing vnto any one , but dilection according to God. How farr from this puritie are they , who vſe their peni-

tents as children amongst whom
 to stir vp some honest emulation
 in teaching them Chatechisme,
 they distribute Images, beads,
 and other litle gifts? Ah! no, it is
 not that coffes, meddalls, relicks,
 and Reliquaries, Rosaries, Tablets,
 hallowed lights, Coronets, or
 Images of certaine holywoods by
 the name of some great Saints; It
 is not I say, that all this is not good
 in it self, and that the vse thereof is
 not commendable. But who sees
 not how *Interest* slides like à serpent
 vnder these beautifull flowres, wher-
 of it doth impaire, venomous as
 it is, both the freshnes, beautie,
 & grace? A Lacedemonian one
 day smelling Spitnard, and re-
 created with the sweetnes of that
 odour, à curse light on them,
 sayed he, who sophisticate this per-
 fume, & who abuse it in their
 delights. O God, the blood of

thy sonne which is à balme powred
 out, and whose grace is dispersed,
 by vertue of the keyes giuen vnto
 the Church, amongst these blessed
 things, is sometimes imployed by
 interessed Directours to serue as
 baits, to arriue vnto pretentions of
 earth, which thy spiritt hath not
 reuealed vnto them: when shall it
 be lord, that thou wilt with whip in
 hande chase away these merchants
 from thy howse, and the sellers of
 pigeons, guifts of thy diuine
 Spirit? How blame worthy are they
 who making profession of guiding
 soules, and to thinke of nothing
 else, but the gouernment of their
 interiour faculties, haue more at-
 tention to accomodate themselves
 with their exterior faculties?
 Rowers, who tourne their backs to
 the place where they tende, Phisi-
 tions, who take in refusing: Turne-
 sels, whose flowre tournes towards

the sunne, but the roote into earth:
 Like to the raynbowe in the
 heauen, wonder of the eyes, and
 the ornament of nature: Obserue
 how it carieth the top of its arche
 toward heauen, whilest as à pompe
 it suckes water from the sea to be-
 dewe the earth: Resembling the
 eagle who looteth her self in the
 skye, at least to the sight of those
 that behold her soare, or when one
 thinkes that she lookes stedfastly
 vpon the sunne, she hath her eyes
 fixed on the earth to espye there
 her preye on which she is wholie
 bent. I will not explicate more
 clearly these conceipts, which will
 be sufficiently knowne to these Di-
 rectours of what condition soeuer,
 to whom these are addressed. And
 I rather desire to seeme obscure
 then biting in these reprehensions
 although we must neuer spare vices,
 nor treat them with à seruile hande,

were

were they vnder à Myter, or vnder
à Diademe.

CHAP. IV.

*The dis-interessed Directour shuns
incombrances and affaires.*

THe Directour truly Dis-interessed doth good onely to the poore, and distributes gratis, to the most rich, the heauenly vnction which he receaued gratis; his liberty and his authority haue no price; his vertue is his proper recompence, or rather the seruice of God, which is his onely part, his crowne, & his hire. Who offers him goods doth him an iniury, being rather disposed to receaue with ioy à disgrace, and an affront then à benefitt; and an iniury then à cōmendation; so that he may gaine IESVS-CHRIST. Breefly he sayeth from his very hart, with the gene-

rous S. Teresa. God is my sole-part,
 and my onely good, all that is not
 he, to me seemes nothing. Feare
 not that he will intangle himself in
 the spiders webs, the affayres of this
 world which men call, according to
 the present time, encombrances. As
 these cobwebs hinder the Econo-
 mie of the bees, so the secular tur-
 moiles disturbs that of grace; wher-
 for the Apostle absolutely forbids
 him who is dedicated vnto God, to
 medle therin. And if S. Ambrose
 that great light of the Church, rai-
 sed from the tribunall of iudicature,
 to the Ecclesiasticall throne, and as
 capable of affaires as any man that
 liued in his time hauing attained
 vnto the Episcopall dignity, would
 neuer giue his aduice touching ma-
 riages, warr, and negotiations; to
 what purpose shall à Directour as à
 busied Martha intangle himselfe in
 howsholde affaires, in rents, in of-

fices, in buying, & selling, intru-
 ding himself into all these vnder
 the cloake of Charity; and oftenti-
 mes limeing there with, the wings
 of his desires, as S. Augustine spea-
 kes, being hard to touch pitch with-
 out defileing ones hands therewith?
 I doe not saie for all this that one
 may not resolute consciences, when
 there happen doubtfull cases, and
 which trouble the repose of scrupu-
 lous soules. The sunne passing ouer
 the mud, doth not yet infect his
 beames. I onely speake of those who
 thrust themselues into the tempo-
 rall affaires of such as consult with
 them about their spirituall, called
 by S. Paul, the subuerters of howses,
 and disturbers of families. They
 are alwaies making curious and im-
 profitable inquiries after the goods,
 and reuennues of à howse, they de-
 sire to knowe what expēces is there
 made, what frugality, what are the

titles, the lordships, the possessions, what retinnue, what table, what cheere, what humour, what almes are distributed, what company one frequents, what are the inclinations, what designes, what pretensions, what charges, what negotiations, what trafficke, what offices, what benefice, and what not? Moreouer these interrogatories are made with so much cunning and subtiltie, as one cannot perceauce them. He who hath discovered all that is pretended thinkes he hath sayed nothing. If the Master be more reserved, the wife will haue more tongue; if the father and mother saie nothing, the children will talke, if not, the seruants or wayting maydes; to conclude there is nothing so hiddē which these inquisitiue Masters discover not; nothing so secret which they finde not out; and as they chase with full sente, and without

change, with time, addresse, and patience; there is no game which comes not to the point, nor hits their proper *Interest*. Will you knowe the forme of this character, beholde it in the words of S. Hierome writing to Pauline. Accompte him whom you shall heare to speake often of the goods of the world, except of à simple almes, which is rarely denied vnto the necessitous, rather for à bācker, or negotiatour, then à Monke? These are the proper tearmes of this great Sainte, one of the most *Dis-interessed* Directours that was in his time. It is vnto them, that one might apply these words of S. Paul in the Chap. 3. of 2. Epist. to the Thesalonians, we vnderstād that there are certaine amongst you, that liue without order vnquiet, and who doe nothing but curiously engage. And he addes, we aduertise those that be such, and

exhort them in our lord IESVS-
 CHRIST, that they eate their bread
 working with silence. When à
 hawke fetches her tournes ouer
 the bird which she intends to make
 her prey, to trye which way she may
 catch it, the falconers saie that the
 hawke dares the partridge, or any
 other fowle. So these Directours
 which walke indirectly, by compas-
 ses, and to speake according to scri-
 pture, in à circle, may be sayd to
 dare the foules, and captiuatè them
 both plume, and substance. I can-
 not but infinitely commend the
 pure and sincere gouernment of
 some Orders, wherein it is forbid-
 den, by rigourous constitutions,
 vnto the Master of the Nouices, or
 to any other Profest, to inquire of
 the Nouices, what goods they
 haue in the world, or to induce,
 or exhort them to leaue them,
 vnto the howses, where they settle

themselves, leauing the same to
 their full and free disposition, and
 vnto that which the holy Ghost
 shall dictate vnto thē. The which
 declares à great candor, and right
 intention, free from all pretention,
 and sordide *Interest*. And though
 it be credible that he who giues his
 body, his soule, his liberty, and his
 conduct, dureing his whole life,
 vnto à communitie, will not be
 vnto it, à niggard of his goods,
 which howsoever he must leaue,
 in making his will, before his so-
 lemne profession, yet this Ordo-
 nante iustificeth the proceedings of
 Orders, which neuer ought to be
 blamed though some particulars
 giue themselves libertie in the pra-
 ctise of their rules.

CHAP. V.

He ought to be an Angell.

ONe may saie vnto me that I desire so great à purity of intention, in à spirituall Directour of what condition soeuer, be it pastorall, be it Cenobiticall, as an Angell were requisite to practise it, which I auowe to be true, and that not onely there would be required à Angell, but also if it were possible, more then an Angell to vndertake the direction of many soules, since that euery Angell Guardian hath enough of that which is committed vnto him. Besides the best model which the Spirituall Directour can propose to himselfe in this Angelicall function, which he exerciseth on earth in Gods behalfe, is that of Angells. They haue no other *Interest*, in the Custodie of

soules, then that of the glory of
 God: for what can they pretend of
 vs? They likewise who are knowne
 vnto vs in the Scripture, declare, by
 their very names, their actions, and
 their functions towards God. For
 Raphael signifieth the medicine of
 God, Gabriel the fortitude of God,
 and Michael, who is as God. In fine
 these are the inflamed spirits of
 charitie, who all serue God, and
 are sent to guide, and guard these
 who are called to the inheritance of
 saluation to fill vp the ruines therof,
 and the places which are become
 voyde by the fall of the Angells
 Apostataes. They who haue eaten
 of the roote of the hearbe called
 Angelica, haue a sweete, and plea-
 sing breath. O how good an arri-
 uall hath he made that hath mett
 with a Directour entirely *dis-interes-*
sed: truly he is an Angell in the
 forme of man, or a man wholie

Angelicall, who onely regards the
 soules, in what body soeuer they
 are lodged, without considering
 whether the persons be great or
 litle, faire or foule, poore or rich,
 all his pretention being no other
 then the seruice of God, in those
 soules. Excellent men, Angells of
 the testament, Angells of good
 counsell, and able, as Raphael, to
 deliuer vs from the perills of the
 world, and to raise vs before God
 vnto an eminent fortune, When
 Tobie the father would haue pre-
 sented vnto the Angell who con-
 ducted his sonne, the moyitie of
 all the great goods, which came to
 him by the marriage of Sara, he
 testified to them that his treasure
 was in heauen, and not in the land
 of the dead, and that his inuisible
 meate was to performe the will
 of God, who sent him.

CHAP. VI.

*Who is the most dis-interessed Directour,
the Pastour or the Cenobite.*

BUT it is no small question to knowe who comes neereſt to the imitation of this Angell, to witte, who is ordinarily more dis-interessed Directour, Pastour, or Cenobite. For the admirable praises wherewith all the books of those men are filled, touching the cenobiticall (which seemes too base) but Seraphycall, Cherubicall, raise it so high in the Godlike state of perfection, that it euen passeth our view: Not like smoake which vannisheth, the more it flies vp, but as the eagle takes her mount by the force of her wings aboue the cloudes: I knowe not whether the same be called, to walke vpon the

wings of the winde; or otherwise to walke highly and admirablie, ad to raise it selfe, aboue it self. This is that which we ought to examine, without bitter zeale, if it be possible, and without contention. I knowe that the Cenobites, are very liberall, in reproaching vnto Pastours the qualitie of mercenaryes, casting in their teeth, that they labour not, but vpon hope of hire and gayne: And I haue bene sometimes astonished, that S. Thomas in his thirteenth Opusc: and the two following prest with zeale for the defence of Cenobites, and answearing those who in his time opposed the institutes of Mendicants, suffered himselfe to fall into this reproache, he who all Angelicall, testifieth, amidst the heats of disputes, à moderation and incomparable modestie. But if it be permitted to the Scotists in mat-

ters very sublime, to contradict the opinions of this great Sainte, the honour, glory, and Oracle of the schooles, it will be much more tolerable in this subiect which is nowise of fayth, but rather of fact, then of right, more narrowly to examine whether this reproache be lawfull, or of more base alloy. The which we shall perceiue by diuers markes, whereof beholde the first. What seeke the Pastours, whether Diocesans, or Curates, or simple Preists subordinate to them? (This is that which is called the Order of the Clergie) in the charge of foules? If you beleue the words of precipitation, and rash iudgements of some Cenobites (I saye of some, well knowing, that there are amōgst them truly Saints, and whose words are no lesse reserued, then their life exemplar) without doubt they seeke nothing therein but honour,

Unprofit. If I would cite the Au-
 thours who vse this odious language,
 I should cause whole Orders to
 blush, but the respect I beare vnto
 the good, hinders me from re-
 plying according to their temeritie
 to these temerarious Iudges: I will
 neuertheles speake the truth with-
 out regarding the appearance of
 persons, (à vice which we haue al-
 ready blamed) but with all possible
 charity. Now before the entrance
 into this slipperie passage, I had
 neede to declare here, that I doe
 not compare the bad Pastours, that
 is, such as dishonour their ministe-
 ries by their scandalous life, with the
 good Cenobites, for the weapons
 would not be equall: Nether will I
 speake of vnrule, or dis-ordered
 Cenobites, to witt, who no wayes
 obserue their rules, but contrari-
 wise violate, and breake them al-
 most in euery poynt, with the good

and vertuous Pastours: for to tourne
the wrōg side of the meddall heere,
were foule play. There are in the
one and the other, both vertuous
and vicious, true, and false brothers.
Wee see but too many Pastours, and
Cenobites that liue dis-orderly,
who by their lapses, and actions of
bad example, resemble steeples
which by their falling, beate downe
the Churches, whereof standing
they were the ornament. He then,
that stands on his feete, let him take
heed that he fall not. Let vs leaue
there the bad, they are Ethiopians,
and Leopards, whose skinne is hard-
lie to be changed; let vs not labour
at this Pumpe out of which there
can come no cleare water, nor good
odour out of this sinke of the
vessell of the Church. Let vs imi-
tate Constantine who cast into the
fire the memorialls which were
presented vnto him, wherein were

touched the licentious deport-
 ments of some Ecclesiastiques, and
 as he was willing to cover them with
 his robe, let vs beholde them in si-
 lence. For the subiect which I
 handle this word is sufficient, that
 there are but too many bad Pastours
 and vnreformed Cenobites, who in
 the seruice which they render to
 soules, seeke nothing but their
 owne interest; base and mercenary
 spirits, for whom the storme of
 darknes is prepared, vnles they take
 à more excellent way, which is that,
 of à pure and *dis-interessed* charitie.
 Let vs speake then onely of those,
 who both in the one and the other
 condition performe their duty, or
 strue to doe it, shewing themselues
 as true seruants of God, in all pa-
 tience, sweetnes, austeritie of life
 in the word of truth, in charitie not
 feigned according to the doctrine
 of the Apostle. Let vs see who

setts the best foote before in that service of the great Maister, and of the Prince of Pastours, Bishop of our soules IESVS-CHRIST. For as there is golde of diuers carraets, so are there diuers degrees of charitie; and as in heauen there is a difference of brightnes amongst the starrs, and different mansions in the Heauen of Heauens, soe are the degrees of charitie different in soules.

CHAP. VII.

Difference betwixt the Pastour and the mercenarie.

LET vs then handle here the square, rule, or golden measure of charitie, to take the dimensions of the mysticall Hierusalem; and let vs saie, that Pastours, as well Diocesans, as subalternes, or Curats, are by state obliged to expose

their liues for the sheepe committed to their charge. Let vs concerning this point giue eare to the diuine sentence which cannot be denied without impietie, nor contradicted without blasphemie, there is no greater charitie then to giue his life for his frinds. Let vs adde herunto, the picture of the true and good Pastour drawne out of the chap. 10. of the Ghospell of S. Iohn. The good Pastour giueth his life for his sheepe, which is to saie, is obliged to giue it; But the mercenary, and he that is not Pastour; see you how he distinguisheth the mercenary from the Pastour, and how he makes it apparent that the mercenary is not Pastour, and that he who is Pastour is not mercenary. He addeth, the mercenary is he to whom the sheepe appertaine not. Note that he who hath no sheepe of his owne, and serueth neuer

theles the sheepe, is not Pastour,
 but à simple seruant, and mercenary
 without flocke: Let vs followe the
 text. He (that is the mercenary)
 seeth the wolfe comming, and flies,
 and the wolfe deuoures, and disper-
 seth the sheepe. Who is he that
 flieth, whether he who is obliged
 by state, and condition, and by di-
 uine lawe to an actuall residence,
 what storme soeuer happen, be it of
 plague, of warr, of famine, of per-
 secution, of heresies, or other such
 like; or he that is not tyed vnto any
 care, nor charge, and not hauing
 any obligation, may retire him-
 selfe from these afflicted places,
 his coutry, and the place of his
 abode, being wheresoeuer he likes
 best; and who peraduenture should
 thinke to tempte God in exposing
 himselfe rashly to hazard without
 any necessary obligation, according
 as it is witten, who loueth and

seeketh perill' shall perish therein.
 Let vs now put the last finger to
 this Euangelicall picture. The mer-
 cenary flies, saith S. Iohn, and he
 giues the reason of his flight, be-
 cause he is mercenary; and that the
 safety of his sheepe concernes him
 not, in respect he is not charged
 with them. But the true Pastour
 who knowes that this blood must
 be required at his hands, and the
 saluation of the people committed
 to him becomes a part of his, asto-
 nished with so many threats vt-
 tered by the Prophets, particularly
 Ezechiel agaynst the bad Pastours,
 who abandon their flocks in time of
 neede awakeneth his sollicitude,
 and reuiuing his courage, exposeth
 himself to labour, and danger, in-
 clining his hart vnto all the iustifi-
 cations of our lord, for the retribu-
 tion which he expects from him
 alone. Let vs now obserue with what

aire they behaue themselves in the guidance of soules, and in this hazardous occupation where is giuen touth for touth, eye for eye, soule for soule, who marched therein onely by delegation, by mission of assistance, by extraordinary commission as troupes of releefes, and voluntaries: This last saying sufficientlie declareth, that if they labour therein, it is but volūtarily, and as it is for pittie, so truly is it some tymes pittifully. For as they gouerne onely such soules, as voluntarily, and of their owne election without any obligation, commit themselves to their conduct; so on their part haue they the choice in this great haruest, of what eares of corne they please; in this great draught of fishe which they like best, casting the rest into the water, to sende them backe to their proper Pastours. In so much that as the

people of the world, doe not make vse of them, but in such manner, and as long as they please; so doe not they serue the persons of the world, but soe long, and in such sorte as they thinke best. The place of their residence, or rather of their continuall pilgrimage, being that which is most conformable to their liking, or to the Order of obedience: wandring starrs, to vse the phrase of an Apostle, whose moueable influencies worke not so strong impressions, for so much as, they cast not their glimmerings, and sparklings, but by way of passage, where as the Pole-starr alwayes fixt, is the leuell wherby all Marriners direct their navigations.

CHAP. VIII.

*Of vertue exercised by sallies
or by continuation.*

HOwe soeuer I deny not, but that some vpon occasions of plague, of warrs, of heresies, mainly endeauour the seruice of both soules & bodies, and some-times more then the Pastours, who feeble themselves daunted in these tempests: As it often enough happeneth at sea, that a passenger during the storme will guide the sterne, or performe other offices wherein the Pilots are wanting, where courage by the vehemency of apprehension is abated. But we doe not here compare vertuous persons, with the defectiues; we will speake onely of the duty which the truly vertuous performe in these occurrences; and

When I saie, duty, I meane that of the charge, and obligation of the office. When the Cenobites shall retire themselues vnder the lee, who can saie vnto them, why doe you so? Why flie you, why doe you abandon the sterne during the tempest, since that their condition doth no waies tie nor oblige them therunto. But the Pastour cannot without an ignominious and shamfull decay of his reputation, strike saile, nor auoyde the combat; and since there are certaine sallies of courage, and valiancy, nowise coming from true valour, which ought to proceede from à mature iudgement, from à settled deliberation, and from à temper of à constant, and courageous minde in the place of danger. These impetuous passions, which coller, and rage stirr vp in duells; these sallies which push-on so many soldiers

soldiers into battailes & assaults, are seldome animated but by the bruite of the example of others, of the out cryes of the multitude, of the clattering of armes, of the sounde of drumms, of fistles, and trumpets; of the thounder of cannon, and musket shortts; such à one heated and headlong runns into it, who would neuer haue thrust himselfe forward in colde blood, and vpon consideration. Euen *Interests* themselves, whether glorious or profitable, are sometimes the principall motiues of this valour. Vertue which consists in à temperate mediocritie, hath none of these sudden motions: Its fyre is equall, its light is like that of the sunne, by sweete successiue rayes, not like that of starrs, which produce not, or if one may so say, bring not forth theirs but by sparklings. For example, who sees not that à continuall

sobrietie, and exactly obserued, and
 à moderate fast according to the
 lawes of the Church, is more com-
 mendable, then those excesses of
 abstinences which some violently
 vse, though seldome enough, some-
 times fasting two or three dayes to-
 gether, eating but once aday à litle
 bread, and drinking onely à litle
 water, sometimes absteyning out of
 ceremony from all meate which
 had life; sometimes all concocted
 nourishment, sometimes eating
 onely when the starres appeare, and
 when these dayes are past, from
 whence they are drawn by force,
 as men vse to doe from bad wayes,
 nothing but discorders are to be
 seene in their dyet, whether for qua-
 litie, or quantitie; and was it not for
 this cause that God said by à Pro-
 phet, that he liked not the absti-
 nence of some Iewes, because in the

dayes of their fasts, he founde them
 filled with their proper wills ? For
 the same reason he reiected their
 Saboths, and their feasts. God
 willeth that euery plant produce
 fruite according to its kinde, and in
 due seasons, and that its leaues fall
 not away. I doe not speake this any
 wayes to diminish the value, and
 lustre of the great actions, and en-
 terprises which sometimes Ceno-
 bites performe, for the seruice of
 soules, and of the Church ; be it in
 missions amongst hereticks, and in-
 fidells ; be it to extend the faith,
 and to powre it out into the harts
 of Barbarians, and Sauages, to the
 farthest parts of the earth, the which
 Hierom Platus most amplie shew-
 eth, in the 12. booke of the happines
 of the Cenobiticall state. But I say
 that the continuall, and vninter-
 rupted seruice of good, and vigi-
 lant Pastours, though of lesse

noise, is not of lesse fruite, since that to preferue their goods already acquired, is no lesse vertue then to get new. The Comets, are more apparent then the starrs, yet no man dares to compare them, to the starrs of heauen, no more then the fires of the earth, to the elementary which is about the region of the ayer, albeit the effects of the same which is with vs, especially that of thunder astonisheth vs much more. And it was for that cause that the Precursour of the Messias, leading a Sauage and retired life, from the commerce of men, was of greater esteeme amongst the Iewes, then our Saviour himselfe, whence they did not accknowledge him, though he were daily in the midst of them. And if besides this ordinary, and continuall dutie which the good Pastours render vnto their sheepe,

hauing alwayes an eye vpon their flocks, as heauen hath his vpon the earth, because they must render an accompte vnto God, of the soules to them committed; and if they keepe the fire of sacred dilection, perpetually lighted, vpon the Altar of their harts, saying with the Apostle, and with the same feeling, that they are burnt with the scandalized, infirme with the sicke, touched with greife for the afflicted, euen willing to become Anathema for their brethren; if, I saie, vnto this vninterrupted care in time of peace, and of prosperity, they add the great effect of perfect charity, which is freely to expose themselues to death, for the seruice & saluation of others, I knowe not what thing, the most austere Cenobites might desire, or euen practise of more perfection.

CHAP. IX.

*That charity of obligation and Pastorall
excelleth Cenobiticall Vowes.*

TO desire or to thinke onely
to compare the way of pover-
tie, such as is practised in a com-
munitie, be it founded, or mendi-
cant, with the highest top of Cha-
rity, Queene of vertues, to will, in
hazarding ones life, by state, for the
good of soules, were to make him-
selfe, ridiculous, rather then worthy
of answere. For concerning the
two other vowes, of Chastity, and
obedience, no man doubteth but
that Preists, as Preists, performe
them more solemnly, in regard they
are tied, and annexed vnto the Sa-
crament of Order, then the Ceno-
bites, as simple Cenobites. And
besides for that of pouertie we have
already declared how much its

advantage is balanced by the eminent qualities of the singular, and secular pouertie. Peraduēture some will reply according to the new diuinitie beyond-sea (the last censure of the Prelats of the Gallicane Church, and the Sorbon, sufficiently noting that wherof I speake) that Cenobites seruing foules without obligation (which is true) and without *Interest* (which is the thing in question) render more pure seruice then the Pastours, who are obliged therunto by office, by state, and by duty of iustice; and that this purity extreamly exaltes their charity. But to retort this argument which seemes plausible, on the face of those that propose it, I saie first, that though charity be without cōtrouersie the greatest of all vertues, the scripture declaring it in expres tearmes, such a case may neuertheles happen, that lu-

stice ought to be preferred before
 it for exāple, some one owes much,
 and he is inspired to giue great al-
 mes, is not the same man obliged
 to preferre iustice before Charitie,
 and to pay his debtes, before he
 distributes his liberalities to the
 poore, the very Order of Charity
 so requiring it? I saie in the second
 place, that this purity of Charity,
 as some take it, is rather an impu-
 rity, or to speake more mildly, an
 imperfection in Charity; for being
 free and voluntary without obliga-
 tion, there is alwaies some mingling
 of proper will, which will endure
 no yoake nor tye, and which saith,
 though most secretly: I will not
 serue, orelse in magnifying its
 tōgue, saith our lipps are our owne,
 who is our Maister? Who is he that
 hath right to commaunde vs? But
 beholde the force of the reply, if
 it followe that the Cenobite hath

a more pure Charity in seruing soules then the Pastour, because he is not therevnto obliged by duty, and Iustice; it will followe that the Layck, and Secular, living in chastitie, pouerty, and obedience without any obligation of vowe, shall serue God more purely, and perfectly then the Cenobite with all his voves, which being made, oblige him by duty and Iustice, to render vnto the God of Iacob, the voves which the lipps haue distinctly pronounced, which were to destroy the maximes of the who schoole, abuse the sainctity, ad eminency of voves, and of vowed counsells, and to tourne topsie-turuy, this glorious and sublime state of perfection, for which the Cenobites contende with as much ardour as republikes for their libertie. For since they prefer themselves before all Preists of

the Clergie whether Canons ; or the dignities of Cathedrall , or Collegiall Churches', and before Preists subordinate vnto the Ordinary Prelates, and sometimes (since they are so pleased) before the Ordinaries themselves , yea euen (if they thinke good) before the Ordinary of Ordinaryes ; (for what boundes can à vanitie haue, covered with an apparent humility , which extolls it self aboueall that is great & holy on earth, in the sacred Principality which is called Hierarchy) and grounde this preference in this magnificall state of perfection, vpon the seruitude of their vovues which ties thē to God, by à holy slavery, to be preferred before à Royaltie: seruitude which they haue euen the courage to prefer in perfection before the sacred character, and which eternitie it selfe , will neuer take away from Preisthood ; that rende-

geth such as beare it, like marked
 slaues eternally consecrated to the
 seruice of God and of his holie mi-
 steries, eleuating in this sort simple
 veiled nūns, and Laie brotheres that
 haue no part in the Sacrament of
 Order, nor in the Clergie, to à state
 of more eminent perfection, then
 that of Preists, the Annoynted and
 Prophets of our lord, his Lieu-
 tenants on earth: they who haue
 the keys of heauen, the word of re-
 conciliation in their mouthes, who
 detayne euery day, the sonne of Iu-
 stice, on the altars, and at whose
 voyce God kimselſe becomes obe-
 dient in the most adorable Sacra-
 ment of the Eucharist: And in that
 of penance ratifying in heauen the
 sentences which they pronounce
 here, beneath. If, say I, they
 grounde this preeminency which
 they frame to themselues, on their
vowes, which make that necessary,

and of obligation of Iustice, which before was but voluntary; and which change Counsell into commaundement; why altering the battery, will they that Charitie (the sunne of vertues, and in whose presence all other vertues, both diuine, and humane haue no more light then the starrs in the presence of the Planet that makes the day,) be not so much the more excellent, as she is the more necessary, and that she ought to be exercised by state, and obligation of Iustice? Chastitie, before it be vowed, is but of counsell, he that will followe it, let him followe it; who shall be without necessity, and master of his will, and in power to embrace it, let him embrace it; since it is good for a man to be so, and better to liue in continency, then to engage himselfe in nuptiall commerce: It is notwithstanding but of Counsell saith the Apostle

fearing least some might take his
 perswasions for à precept, and so to
 caste à snare into tēder & scrupulous
 consciences. But after it is promised
 vnto God, one may not violate his
 faith without acquiring his damna-
 tion. And who will saie that à Cha-
 stitie vowed, and consecrated vnto
 God, doth not acquire by this vowe
 and by this consecration, an admi-
 rable aduantage ouer that which is
 not practised but for à time, and
 which in expectation of the mar-
 riage, is free from voluptuousnes,
 but not from the will of loosing
 its integrity in à lawfull vse? The
 same may one say of that degree of
 charitie which obligeth Pastours by
 office. They may refuse the Pa-
 storall state being offered them;
 but when they haue embraced it,
 and as long as their Pastorall sol-
 licitude lasteth, it is not in them to
 recant, no more then for à Cenobite

his voves. And if the practise of three vertues of their owne nature simple morrall, which make the three essentiall voves of the Conobiticall life place such as haue made profession thereof, in the state of perfection, not those which practise them without vowe, though very perfectly; why shall we not saie that the Pastours obliged by state, and by duty, vnto the highest degree of Charitie, without which all other vertues are nothing, no, not the giuing of all that he hath, in almes, nor the Martyrdom of fire, saith the Apostle: I saie more, which alone without the rest, is more worth then all the rest together, without it; although I knowe that with it, all the other enter into a foule when this vertue is true and accomplished. Why, saie I, shall not we auerre, that this vertue exercised by duty, and obligation of Iustice, is

more excellent then when it is exercised euen in the same degree, but without any obligation, then that bond of the proper will, which may without sinne, aswell withdrawe it selfe from this good, as to apply it selfe therunto? And let no man alledge here the holie obediēce, nor the Institute: For as nether the Order, nor the Superiours, of any Cenobiticall Order, are any wayes obliged vnto the conduct of secular soules, nor haue any charge of them; so may they not giue any mission, or obediēce, saue by the sending, & subordination of Pastours, who are principally charged and answerable for them. And besides we speake here of the state, & of the Order either Hierarchicall, or Cenobiticall, not of particulars who are engaged, in the one or in the other condition: And we saye, that the Pastorall Order is obliged by

Rate so the highest degree of Charity, which is to expose ones life for the sheepe of IESVS-CHRIST, the which is not of precise, absolute, nor necessary duty in the Cenobiticall Order: this worke being obligation vnto that, and of supererogation vnto this.

CHAP. X.

The touchstone of true Charity is the charge of soules.

BUT if you will see the touchstone to discerne the good golde of true and vnfeyned Charity, beholde it. Let vs obserue on what side, and in what Order is the charge of soules: for it belongs vnto the good Pastour to carry the strayed, and infirme sheepe on his shoulders, and to sweat vnder this weight, in taking not onely the burthen of his neighbours, but his

neighbour for à burthen. It is proper vnto fathers & mothers to carry their children in their armes, and on their bosome, as it is written of Benjamin the well-beloued of Iacob, who reposed on the breast of his father. This tender and paternall feeling caused S. Paul to say, my litle children whom I trauelle withall, vntill CHRIST IESVS be formed in you. Now it is most euident that the Pastours alone are charged with soules, and lincke their saluation, with that of their sheepe: That wihch made S. Hierom to say, writing to à person vnresolved whether he should become à Monke, or remaine in the Clergie; If thou wilt be à monke, what doe you in the Cities? The very name of monke, which is as much to say, as solitarie, doth it not call thee to the desert? But if thou wilt be à Clarke, to wit, Preist, or Pastour,

live in such sorte that in the salvation of others, thou mayest manage thyne owne. There is nothing which the Cenobites, I say, the most reformed, feare and feare so much as the charge of soules, and neuer theles it seemeth that there is nothing which they seeke, with so much passion, as to gouerne, and guide them by their particular directions. Who goes about, I will not say to hinder, delaye, or contradict, but attentively to obserue them, toucheth them in the aple of the eye, prouokes, and irritates them in such sort, as he presently goeth for an heretick, or schismaticke, or at least for an ignorant dolt; this is to tickle them in places where they are most sensible; this is to be blind in their Institute, and not to know the Butt, and designe of their Order, sent to susteine, vpholde, establish, want but a litle, that some saie not in a

reformed language, to reestablish
the Church of God, that without
these supportiue Arches it would
fall to ruine, and desolation. Not-
withstanding whilest they desire the
direction of soules without charge,
leauing vnto Pastours as the beasts
of burthen, the charge without di-
rection, who sees not that they
sucke, and drawe the milke of
sheepe, that is to say, of people, and
after they haue taken away the
creame, they leaue the curds, and
whaye, vnto Pastours, like vnto
those children to whom honny is
giuen vpon their bread, who ha-
uing lickt vp the honny, cast away
the bread? Is not this a pleasing po-
licie to goe about to haue the pro-
fit, without charge, and without
obligation, and to leaue the charge
of the office, vnto those who haue
so scanty a share in the benefice, as
we will presently shew? what reason

permitts that he feede himselfe with the flesh of the flocke, and cloake himselfe with the wooll, who takes not the care to feede it, nor to be accomptable for the same? If the soule belost, immediatly will they saie we are cleare of his blood: à strange language, and like to the tone of him who sayed, am I my brothers guardian: Is not this to immitate the grashopper, which liues of nothing but dewe, in drinking the sweate of the browe of the workmen who haue taken the vineyard to taske at their perills, and fortunes, and who are accomptable for the same vnto the great Maister. From thence proceede these frequent contestations, betweene the Pastours, and the delegated Cenobites, as happened betwixt the shepheards of Loth, and Abraham. The Cenobites imbracing all the Clericall functions without being

so much as willing that they of the
 Clergie should no more cast their
 eyes on the Cenobiticall conductē,
 then if it were an Arke which one
 durst nether touch, nor beholde;
 à man might saie of them, that
 they would imitate Partridges so
 desirous to become mothers as they
 take the eggs one from the others:
 But here there is but one sorte of
 partridges, which accommodate
 themselves, with the eggs of o-
 thers. For that the Pastours of the
 Clergie should guide the Cenobi-
 ticall soule is that which is not sene,
 and that which is not tolerable,
 and that which some would call
 ouerthrowing of all Order, and of
 all policie: For they haue not
 the spirit of the institute, nether
 doe they knowe all the litle secrets
 which the world is not worthy of.
 But that the Cenobites gouerne
 guide, direct Dioceses by Episco-

pall authority, when they are raised therevnto, and secular soules by thousands, be it by preaching, be it by pennance, be it by administration of Sacraments, particular visits, and conferences, that brings but ornament, and comfort to the policie, of the Church, and to the Hierarchie. Besides the partridges which haue as it were disclosed the eggs of others, nourish these little ones, as if they had laied them themselves. But the question is, to knowe whether they who are so eager in Directions of the soules which are not of their folde, are willing to feede them, or to be fedd by them, as also to charge themselves with them, or to be answerable before God for the same; or rather to serue them by way of spirituall enterteynment, and onely of passage, or to drawe from them some temporall releife. Of which

though we haue strong coniectures,
yet neuertheles God alone ought
to be iudge who knowes the se-
crets of harts, alone penetrates the
interiours, and discernes intentions.

C H A P. XI.

*That Maintenance is due vnto Pastours
by Iustice, vnto Cenobites
onely by fauour.*

IF it be so that vpon this subiect
some Cenobites make not their
mouth so litle when there is que-
stion to speake of Pastours, but
that they will saie very openly,
and without vsing à parifrasc, that
they serue not soules, but for hire,
and attend not their offices, but for
the profit w.^{ch} they receaue of their
benefice. One might auoide them
as with à buckler, with this veritie
of God, Iudge not, and you shall
not be iudged. Who are you that

iudge your brother, and the seruant
 of God, it belongs to his maister to
 knowe whether he be stāding or fal-
 len : It is equally forbidden vnto
 him who fasts, to despise him that
 eates, as vnto him who eates to
 mocke at the faster; who hath made
 vs Iudges in à Tribunall where God
 alone sees clearly, since he hath re-
 serued vnto himselfe the scrutanie
 of thoughts. But I rest not there,
 I will that this reproach be verified
 in some persons (for it cannot be
 vniuersally, the Church hauing by
 the grace of God, some Pastours,
 so litle addicted to the profit of their
 charges, that they giue vnto the ne-
 cessitous, more then they receaue
 of their benefices) what sinister cō-
 sequence might one drawe from
 thence, would it be that this fa-
 lerie were vniust euen whē it should
 be exacted ? Certes the same would
 manifestly contradict the doctrine
 of the

of the Apostle, all diuinitie and all Iustice, which willeth that euery good worke haue its reward. For if there be à spirituall mariage (as no man doubteth) betweene the Pastour and his Church, to wit, the assemblie of the faithfull to him committed, there ought to be reciprocal obligation of some duties, and that the Pastour feeding his sheepe with words and examples, and giuing them spirituall foode by the sciēce of the voice, should draw from them his temporall maintenance, by à dutie, and obligation of Iustice, on their parts towards him. It is not the same with Cenobites, who not being tyed by obligation of iustice, to any flocke; so by obligation of iustice nothing is due vnto them, from the people: And if they render their seruice vnto soules voluntarily, and not by duty nor charge, they may therby receaue

comforte in their temporall necessities ; but without an obligation, which hath any forme of debte. Their rights (if they haue any) are but of Charitie ; those of Pastours , of iustice , whereof to defraude them is à sinne , and à great burthen of conscience , the which one cannot saie of that which is exacted by the others. This is not that they ought to murmur at the benefitts which the faithfull bestow vpon those who ayde and helpe them in the administration of their charges, if they will not heare this rude, but inst dismissal , take that which is yours, and carrie it away, why grumble you ? because I am good , what wrong doe I to you, for the satt of an other ? is his aduancement your ruine ? Cardinall Bellarmine, whose authority in all things, and principally in this , cannot be suspected by any Cenobite,

in chap. 42. lib. 3. de Monach: citing
 the first Clementine tit. de Decimis,
 acknowledgeth the power of de-
 maunding maintenance of the peo-
 ple, belongeth onely to Pastours,
 and not to Cenobites, otherwise
 these should haue right to gather
 the tithes, which is contrary to the
 Clemētime alleaged, which doth not
 attribute them, but to Pastours,
 whervpon this great Cardinall
 concludes, that the Cenobites can-
 not of iustice exact any thing of the
 people, but onely to demanda
 through charitie, that which is ne-
 cessary for their liuilihood, as out-
 of charity, not out-of iustice, nor
 by obligation they preach, and ad-
 minister the Sacraments. This
 being so, who perceiues not, not
 onely the nullitie, but the imperti-
 nency of the reproach made vnto
 Pastours, that they performe not
 their functions, but for the profit;

which they reape therby , since
 that this recompence followes their
 charge by duty of iustice, as an inse-
 parable shaddowe of the body
 which it alwayes accompanieth ?
 But there is yet an other more si-
 nister and more odious sense in this
 accusation, the weaknes wherof we
 nowe come to examine, which is,
 that some would therby giue to
 vnderstand, that since Pastours per-
 forming not their functions but for
 profit (which is false, good Pastours
 hauing no such base tentation, but
 more noble thoughts , seeking
 things aboue, and not those of the
 earth, in the seruice of soules) the
 troopes of releefe, are despoiled of
 all *Interest*, aske not any thing, ren-
 der all their seruices for nothing,
 are not burthen some to any, and to
 speake with the Scripture, fight, at
 their owne cost, and serue soules at
 their owne charges. This is the

great conclusion that they would drawe from this reproache, so boldly (not to vse any sharper phrase) advanced, so poorly proued, so rashly mainteined, so odiously repeated, and so easie to be cast backe vpon the face of its Authours.

CHAP. XII.

*A demonstration of the reuennues of
Pastours and Cenobites.*

BUT not to giue cause of offence to any according to the remonstrance of the Apostle let vs rest satisfied in representing simply, and such as it is, the temporall *Interest*, which accrewes vnto Pastours by seruice of soules, and that which the Cenobites gather therby, as well founded, as Mendicants; And by this demonstration which I will make, no lesse euident then if it were Mathematicall, it shall appere who

are the most Interested Directours,
 Let vs cōpare the reuenues of the
 Pastorall state, with those of the Ce-
 nobiticall, and we shall discover who
 they are that sucke the milke of
 the people. Let vs beholde first the
 fine husbandry which the Ceno-
 bites haue vsed, as well in the con-
 try as Citie, and then we will con-
 sider, that of Mendicants both in
 Cities and Contry: and from the-
 me we shall iudge who are they
 who haue had more care of the
 affaires of the earth; Pastours, or
 Cenobites. And because it would
 be an endles enquirie, and with-
 out bounde, to runne ouer the vni-
 uersall Church, and the particular
 Diocesess, I will conteine my selfe,
 in the parte of the sollicitude, which
 the diuine prouidēce hath bene plea-
 sed I should haue; and within the
 narowe compasse of the litle folde,
 which was committed so my go-

nerment: By this paxe, you will
 knowe the Lion, by this scantling:
 the whole peece, as Israel by the
 greatnes of some fruites iudged of
 the fertility of the lande of promise.
 I knowe, that there are things in-
 comparably greater, and wherin
 consequently, the inequality which
 I goe about to shewe, is much
 more extreame; and I likewise
 knowe, that the recitall therof,
 would breede horror, and the
 very thought of it strikes me with
 an extraordinary compassion: But
 not to goe farre to seeke what is
 at my gate, I will content my selfe
 with sheafes of my owne grow-
 ing. This litle Diocesse then, con-
 sisting of neare aboute foure score
 parishes, there are not three of thē,
 whose reuennue is worth foure-
 score crownes: There are many
 which yeelde not twenty, or five
 and twentie crownes a yeare for the

maintenance of the Curate; for the
 greatest part, they are reduced to à
 miserable portiõ, (which I am asha-
 med to call congruous, since there is
 so much incongruitie in it) of fortie
 crownes; such is the tax which the
 secular Iustice fereth for the foode
 and cloathing of à Curate, and his
 Clarke, for I doe beleeeue that is in-
 tended that he should not faie alone.
 The Diocesan Pastour hath not
 much more then an bundred
 crownes a monthe for his enter-
 teynment. Beholde in à fewe lines,
 how all the meanes of the Pastours
 of this Diocese, wherein I haue
 beene placed as sentinell. I omitte
 to saye that there are more then
 fise and twentie, or thirtie Curates
 which hauing no more meanes, haue
 double charge, to witt - two pa-
 rochiall Churches to serue, and
 without any Vicar: and in two such
 places, where the earth is not seene

vncouerd with snowe, but sixe
 monthes in the yeare; and where
 the learned, & eloquent Paniga-
 role saied, hauing passed the Alpes,—
 that he would not dwell there so
 much as in picture. Their suffe-
 rances cannot be exprest, nor
 conceiued but by experience, no
 morethē the rigours of the winter,
 which raigne there almost allwaies
 and which cause the rockes to split;
 the yce, the hoarie mistes, the con-
 tinuall snowes, the horror of the so-
 litude, the company of beares, the
 precipices at all times. Let vs now be-
 holde in what sorte the Cenobites,
 are there accommodated. Besides
 the body of Canons of the Cathe-
 drall Church which was regular, and
 secularised (as they tearme it) a-
 bout fiftie yeares since, there are
 but two howses of men Cenobites
 founded, & one of woemen, of aun-
 tient foundation, there are two, of

woemen, which we haue introduced
 into the Citie, that by litle, and litle,
 establish themselues, and gather to-
 gether some reuenues for their
 liuing. There are besides these, fixe
 Priories of the Order of S. Be-
 nedict, which are called simple, be-
 cause they may be helde for Com-
 mendataires which haue one-
 ly the tonsure of Clarkes, which
 is not an Order, but onely a dispo-
 sition; of whom I haue seene but
 one residing in his benefice. As for
 the Mendicants, there are two
 howses as well in the Citie, as in an
 other litle Towne, which are of aunc-
 tient election, and one of reformed,
 which we haue established in the
 Cathedrall Citie. But not to extend
 this catalogue further, and to come
 to the point, beholde the diuision of
 the goods of the Diocesse; I saie of
 tythes, and of all else, ther are thirty,
 or fixe and thirtie founded Ceno-

bites, of whom there is not so much
 as one, that preaches, nor administer
 Sacraments, nor renders any ser-
 vice to soules, vnles it be by his
 prayers; which enioy 9. parts them-
 selues, without care, without charge,
 without labour, the tenth whereof,
 which closes vp the totall remainder
 for the portion, as well of the Dio-
 cesan Pastour, as of all the Curats
 who beare all the burthen of the
 heate, and of the day, and being
 charged with soules, performe all
 the seruices, and all the Functions
 necessary for the maintenance of
 Pietie, and Religion in the peo-
 ple. Beholde à part of the good
 husbandry which the founded Ce-
 nobites haue vsed in the Contry
 vpon the goods of the Church;
 being euē become maisters of Cures
 by the Patronages, and presenta-
 tions, the Carats, of whom they are
 Patrons, and Nominatours, being

their perpetuall Vicares, and calling themselves, for honours sake, wanting neuertheles the charge of soules, Primitiue Curates, and the Diocesan Pastours, Collatours ordinarie: though in foure Monthes of the yeare (his Holines hauing eight) not able to conferr with full right, which is so saie, so denominate vnto fifteene Cures by conferring them. You thinke that this is all; heare other newes: Three or foure Abbays of the neighbouring Diocesses take the tythes, and haue Patronage in many Cures: Two Abbesses, the one within the Diocesse, the other without, neere vpon two dayes iorneyes distant, haue right to take tythes, and to present Curates to many Cures, (imagine how they can indge of the capacitie of the presented) and it was neuer in my power, (what diligence soeuer I vsed) to discouer how it happened

that woemen whose profession is of
 Closure, were come so farr, as to get
 Tythes, and Patronages in à Dio-
 cesse, which was then vnder the do-
 minion of à stranger Prince of
 France. There is no simple Priorie
 which hath not the Patronage, and
 the Tythes of fve or sixe Cures
 which become ruyned therwith:
 Breifly, it is so lamentable à spoyle,
 as there is scarce à Pastour who hath
 breade, whilest the rest that doe
 nothing for the seruice of foules,
 (and would to God that many did
 nothing worse) are in abundance,
 and as fatt kine, feede themselves
 vpon the mountaines of Samaria. Is
 this all? Not the halfe. For thinke
 you that the Mendicants liue of no-
 thing? I haue often visited such à
 parish, where I was assured that in
 the haruest, they had almost gathe-
 red as much by holie Charitie, as the
 others by the Iustice of tythes. Is

this all? Nothing Lesse; there is
 not à month which yeelds not vnto
 those who trot vp and downe the
 contry, and hills, à speciall cōtribu-
 tion, of wooll, of butter, of wood, of
 cheese, of oyles, of fruites, of flesh,
 of wines, and what not? Is this all?
 There is not à day in the yeare that
 by their questors, they are not at the
 gates of howses in townes; and by
 the visitts of their Dire&tours in the
 halls and chambers, as well to see
 the sound as the sicke, as to con-
 uerse with soules. In somme, I
 make account that the Mendicant
 arme hath no lesse holde, in this
 litle Diocese then the founded (in
 others I knowe that it is much
 greater) and neuerthieles, it furnishe-
 eth but two Preachers, and foure
 Confessours, whose sufficiency God
 knowes: Yet hath it this aduantage
 ouer the other, which hath not one
 onely labourour. Amongst the Cu-

rates I will speake here to Gods
 glory, whose grace hath made them
 such, I haue not met with very ill
 liuers; none rebellious, disobedient,
 or vnrule; all catechise, many
 exhort sufficiently enough; some
 haue well enough studied in diuinitie;
 there be some who haue read Phi-
 losophy, and preached many whole
 lents, as well in the Cathedrall, as in
 diuers townes of the kingdome,
 euen honoured with the Courte of
 Parliament, and haue giuen content
 to their Auditours, and after all
 this without presumption, and with-
 out complaine, serue alone two
 Parishes, some of them being di-
 stant à great league the one from
 the other, in such Sauage moun-
 taines, as they cause horreur to be-
 holde them; and content themselues
 with fortie crownes à conuenient
 portion to passe over the yeare
 sweetly, and cheerfully, amidst all

these toyles imployed in the seruice of God, and of soules, without complaining of their pouertie, without thinking of the state of perfection, without publishing their paines, their fasts, their sufferances, without magnifying themselves, or without causing others to thunder out their good works; to conclude without sounding the trumpet, and without vsing so many gestures, to seeme great Saints, as also to liue by this reputation,

CHAP. XIII.

The deplorable condition of a certaine Pastour.

BVt let vs not goe out of the precincts of our litle citie. There are both of the chapter, and in howles of communitie, three score and fiftene Cenobites, besides the howses of nunns. Now all

this is exempt by priuileges from the authority of the Diocesan Paſtour; there is but one pariſhe depending of the Chapter, which hath but one perpetuall Vicar; the chapter being primitive, Curate, Patron, and receauer of all the tithes; this Vicar is aſſiſted onely by one Preiſt, who aydes him, in qualitie of à ſubvicar, they haue in charge of the ſoules of the whole towne, of three neighbouring villages, and of à large pariſh annexed to that of the Towne which is diſtāt à good league. Of two houſes of men Cenobites, they are aided but with foure Confeſſours, there are but two that preach, whereof one is not for the Towne, but onely for the country, and moſt commonly out-of the Dioceſes. Beholde all the aſſiſtance which they receaue from the three ſcore and fiſteene Cenobites. There are at the gates

of the citie, two founded howses
of Cenobites, the one of men, the
other of woemen, whose reuennue
ioyned to that of the Chapter,
amountes to two thousand five
hundred pounds sterling in rent.
I recken not the Mendicants, who
alone knowe what they drawe from
the people: For their begging comes
not into accompte, though by their
number, and by the great buildings
which they erect euery one doth, &
which the founded darst not to
haue a thought of enterprizing, one
may iudge that they doe not liue,
nor build of nothing, much lesse of
the labour of their hands. Nether
doe I speake of two Monasteries of
woemen, which we haue established
in the towne neere fiftie in number,
for these are chargeable to no body,
euery one liuing of the dowrie
which she brought, and so by litle
and litle they founded themselves.

Beholde the number, and the re-
uennues of Cenobites, of the trou-
pes of releife, of delegates, of the pri-
uiledged, of exempts. Let vs now see
the diuision of those younger bro-
thers, and of Pastours, who will they,
will they, are their elders; and let vs
beholde in what sort these are sup-
plāted, and how the greater serue the
lesser. These eminent people of two
great parishes, of à citie, and of foure
villages, haue but one vicar, and
his clarke to serue him, and who
hath charge of soules, but what
meanes haue these two Preists, the
one Pastour, the other his com-
pagnion? Who will belecue me,
but rather, who will not belecue
me after 24. yeares experience?
They haue not five pounds à peece
to spend yearly in foode, and cloa-
thing. They haue not à deneer of all
the offerings that are made in the
Church; the chapter receauing all,

and theraftour (whole table is mine, hauing kept him aboute me many yeares, in quality of à Preist of honour, and compaignion, assisting me euery day at the Altar) assured me, that at the end of the yeare, that which was giuen him for the administration of the five Sacraments, which the Curates dispence, did not amount to two crownes. Hereby iudge what the liberalities may be in villages. Now compare 75. Cenobites without any charge of soules, with two poore Preist charged with the soules of two parishes in an Episcopall Citie, and of foure neighbouring villages; compare two thousand, or five and twentie hundred pounds sterling yearly that they get by one meanes or other, to wit, by rents, or by begging, with twentie pounds à yeare, and then iudge who are more *Interested*, or *Dis-interested*, the lesse mck-

cenaries, or hirelings. Consider whether they, who are in plenty, & in repose in sight of the eye without solicitude, saith the Apostle, which accompanieth such as are charged with soules, haue cause to complaine of their pouertie, of frozen charitie, of the ingratiutde of the world; and whether these poore Pastours who as sheepe holde their peace whilest they are shorne, or rather whilest they are fleade, and eaten, who exclaime not, Who want à voyce to complaine, who grumble not, who suffer without groanes, and without vttering à worde, who plead not, who giue the cassake after the cloake, the doublet after the cassak, stript euen to the shirte, naked as Iacob vpon à dunghill; ill cloathed, worse fed, exposed to colde, to heate, to hunger, to labour, in all times, in euery place, at all howres, without cesse,

alwayes bent , alwayes watching,
 alwayes employed , ready to goe
 vpon the least worde , at the least
 founde of the bell, fastened, sub-
 iect, tied, submitted to euery crea-
 ture, seruants of all for I E S V S-
 C H R I S T ; anguished , miserable,
 afflicted ; besides despised, and as it
 were trampled vnder foote, with-
 out being respected of any, but con-
 trarywise contemned , disdained,
 as the refuse and filth of the world.
 By whom? by their owne subiects,
 by those vnto whom they admi-
 nister the holie things; whom they
 feede with sounde doctrine , and
 good example: By whom? by those
 who owe vnto them double hon-
 nour, and of whom they may saie, I
 haue nourished Children, and be-
 holde they haue despised me.

CHAP. XIV.

A sigh vpon this misery.

O Poore-Pastours, may it be permitted to sigh vpon your misery : and to say vnto God , in the tearmes of the lamentable Prophet, Lord, remember what is happened vnto them , beholde , and consider their reproach : Their heritage (their holy tithes) is passed away to strangers (to those who haue neither care nor charge of soules) their howses , their honours , and their goods are in the hands of those who be not of the Hierarchie , they are made like Orfans , without father , and their Churches the mother of people , are become widdowes ; they drinke their proper water for monney , they buye at à price their owne wood ; they are pressed , oppressed ,

furcharged; and they haue no re-
 pose, nor relaxation in their wea-
 ringes: yet if it were permitted them
 to holde out their hand to their
 proper sheepe, and to demandaund of
 them bread: But whilest it is per-
 mitted vnto others, to demandaund it
 without obligation of doing any
 thing, vnles they please, without so-
 licitude, and without charge: Pastours
 are cōmaunded to haue the charge
 and the care, and forbidden to de-
 maūd almes: This, which is à glorie,
 and à cōmoditie vnto other Preists
 who are not of the holie Clergie,
 tournes to their reproach, and is
 imputed vnto them, as à shame, for
 à reason vnknown vnto vs, and ra-
 ther of flesh and bloode, then of
 the spirit. I speake Lord of the
 good, and who serue thee in simpli-
 city, & sincerity of hart, walking
 before thee in all the perfection
 which possible they can: It may be
 that

that their Fathers, or their Auncestours haue Sinned, and are no more, and now these beare the punishment of their iniquities. They who heretofore were | their seruants, and their aydes, and who saied that they came to their succour, haue taken dominion ouer them, and no man thinks of redeeming them from so hard à hâde. The maisters of the workes of the king of Egypt, were neuer more rude vnto Israel when they tooke from them the strawe, and forbore not to demaund of them as many bricks. These haue the same charges as their Predecessours, and not their tithes, nor reuennues: People of an other world haue entered vpon their goods onely leauing them à smallpart, they giue them but à miserable portion, shewing themselues almost as rigourous as the maister of the Prodigiall in the

Ghospell ; and for an increase of reproach vnto Pastours of sheepe as they are, and soe called by thy mouth, O Lord, they are so bolde as make them of the condition of this Prodigall. Beholde ô great God , and consider how they are vilified, by those who are their inferiours in dignitie, who haue made vintage of their goods, and who haue brought vnder tribute, those who were hertofore the Princes of peoples and Prouinces. The Ramms, heads of flocks, finde not pasture for themselves , but the droanes, and the Caterpillers, haue deuoured all. The Preists and the Auntients are consumed in the Citie, and haue demaunded meate, to reuiue their soules , and susteyne their life. The most noble children of Sion, the Pastours couered with the prime, and the most pure gold of charitie, since they are obliged

by their state, to giue their liues for
 their sheepe, haue bene reputed lost
 vessells, for sheards of broken potts,
 for persons of earth and dirt. These
 stones of the Sanctuary are disper-
 sed through the heads of the
 streetes, and the market places, and
 how comes it to passe, but since the
 Fairies, and the Syrens haue disco-
 uered their breasts, and haue giuen
 sucke to their young ones? Since
 that the daughter of the people,
 daughter whom the people nou-
 risheth, remayneth in the desert of
 her retirement, in the caue of her
 inclosure, as cruell as an Ostridge
 which deuoures, and digests all;
 which turnes all into her substāce,
 and findes nothing too hard, nor
 too hott. To what ēd Lord doe they
 put their mouth into the dust, to
 trie whether in this extreame humi-
 liation, they may meete with some
 roote of hope, and some apparence

of recouery, and to expect in silence
thy saluation: since that they them-
selues, who haue dispoyled them,
laugh at their miseries, and say that
their golde is obscured, and their
faire collour changed, and growne
pale: And that with good right
they who liued heretofore in de-
lights, and were cloathed with
schàrlet, are stretched out on the
dunghill as mortified, and not dead,
as possessing all, and hauing nothing.
O mockers how much more iustly
might one cast backe your darts of
laughter vpon your selues, and saie,
that appearing dead to the world,
by this death which is called ciuill,
scarcely are you well mortified, and
making shewe of hauing nothing
by your pouertie, rather in shewe
then effect, you haue all, you sucke
all, you attract all. And I pray you
after this faire diuision of the lion,
where all is on one side, and nothing

on the other, as we haue made to appeare, after that the rented Cenobites haue drawen vnto their Communities, and tyed to their howses, all the tithes of Pastours, and almost all the Patronages of parishes, making them their children, and seruants, who were heretofore their Fathers, and Maisters. Doth it well become them in your opinion, to call themselues the poore Euangelicks, to saie that the Pastours, are proprietaries, and possessours of their owne will; that thy doe nothing but for profit, and diuers other reproaches which I will not relate, and which are no lesse vniust then misbeseeming, and odious, in mouthes so sweete and sugared, as seeme to breath forth nothing but words of milke, and honnie, and so sacred, that they passe all for Oracles of veritie, and for tearmes of humility, and of

charitie. Certes if the Church did speake so dis-aduantageously of Pastours, that were more tolerable: for the workes of an aduersary to true piety, are so many flowres, and crownes; but as those bees which make honny stinge most, so the strokes given by the hande of à supposed frinde, wounde more, and carry à blowe so much the more strong, as the lesse foreseene. This is that which causeth so strange an imprecation, and which I should not dare to repeate with Dauid, against that man who secretly persecuted him, though he had liued peaceable with him, and in all familiarity, euen often to eate together, and to walke as companions in the wayes of God. We will take good heede of making the like, but we will onely desire more moderation of speech from them, who founded, haue to their reuennues

drawen all those of Pastours ; or who hauing no foundations, are euery day at their gates , or at those of their sheepe , for to cloath themselves with the substance of the sheepe , whereof they haue none, and whereof they flye the charge, so excesssiuely delicate is their charitie, and their conscience tender, because they knowe that the same is of great burthen , and that this waight is dreadfull euen vpon the very shoulders of an Angell, which is admirable in those who make profession, not onely of an angelicall, but of a Seraphicall life. Besides if they were content to haue rifled the Pastours of the Patronages, and Tythes , which they haue drawen from them, and to haue ceased , by their beggings , from depriving them of the iust succours which they might expect of their sheepe. If they were satisfied in diuiding.

amongst themselves, the spoyles of the conquered, without making so bad vse of their victory, as to giue to vnderstand the contrary of that which is, placing darknes in the place of light, and calling those riche, and *Interessed* in the seruice of soules, whom they haue reduced to extremitie of misery, at least in the Contry; and publishing themselves poore, to finish the viter ruine of the Pastours of townes, and to reduce them to the pouertie of their companions: One would onely cōpare them to that **Sauage Animall** which I will not name, and wherof the Prophet speakes, which kicks at its mother as sonne as she hath giuen it sucke. But when by secret deuices they passe from the contempt of Ministers, to that of the ministry, and auert the people from the assēblies of their parishes, and foment the distast which they

may haue of the auntient policy of the Hierarchie, to runn after the nouelties of Institutes, and of Delegates which euery day produce new swarmes, and new Colonies vnder the specious cloake of the glory of God, which couers all the designs of particular *Interest*; this is that which giues à iust cause vnto Pastours to dislike this proceeding, which vndermines the foundations of the Hierarchicall state, and brings to ruine, that which IESVS-CHRIST hath established, and edified, ordaining that his Church should be gouerned by Pastours, obliged and tyed to the care, and feeding of soules, not by delegates who haue no charge of them, who performe therein but what they please, in what manner they please, as long as they please, and so much as to them is aduantagious, and honourable. So that now as well as euer, one may

knowe the truth of this auntient
 Apothegme. That which CHRIST
 takes not (*quod non capit Christus*)
 he meanes the tythes, the Fisque, to
 wit, the Tallage carryes it away
 (*Rapit Fiscus*) but he should haue
 added, that the Quest takes vp the
 rest of the glenage (*Carpit Questus*)
 It is true that the Cenobites of an-
 tient foundation, and who haue
 made vp their hande, make much
 lesse noyse then the new, like vnto
 the bees which flie not during the
 winter, being cōtent to liue in peace,
 and shut vp, of the honny which
 they gathered in the sommer. But
 the new ones, as well the founded,
 as liuing of mendicity, are they, who
 are in part the cause of this discon-
 tentment of Pastours, who menace
 the Gallican Church with à very
 dangerous scisme, if God by the
 hāde of the two souereigne powers,
 spirituall and temporall, take not

order therin in good time, according to the particular care which his paternall Prouidence hath alwayes had of this Monarchy.

CHAP. XV.

Of Foundation-hunters.

FOr besides that the Mendicants called reformed, are alwayes bent to extend their Orders, by new howses; they who ought to liue of foundation; and not of begging, are no lesse eager to people, and dilate themselves, which they cannot doe without many difficulties, and according to the forme of their gouernment. For in lieu of receauing onely those amongst them (as the woemen doe in their new monasteries) who should bring their maintenance with them, founding themselves in this sorte by litle and

little, without disaccommoding any;
 they receaue indifferently such as
 bring, or bring not, imagining that
 it will be as easie for them in de-
 maunding boldy, to obtaine foun-
 dations, as for the Mendicants to
 get from day to day Almes, for
 their ordinary liuing. What hap-
 pens thereby? besides the trouble,
 some importunities, which cause
 much murmuring, that frustrated
 of their expectations indiscreetly
 conceaued, they moue heaven, and
 earth, to draw themselues out of
 the ditch of necessity, which they
 themselues haue digged, And seek-
 ing to establish and founde them-
 selues, at what price soeuer, they
 leaue nothing vnattempted. The
 dying flies, sayeth the wise-man,
 spoyle the sweetnes of the perfume,
 he meanes, that when the flies doe
 but lightly play vp and downe ouer
 the balme, or some other odorife-

rous liquour, it receaues but litle
 hurt: But when they are taken, and
 putrifie therin, that changes the
 puritie of the odour. Yet the pas-
 sing almes which the mendicants
 gather are supportable according to
 the capacitie of the places where
 they establish themselves: But for
 those who would founde themselves
 without bringing any thing to the
 communitie, and without doing
 any thing, nether with their han-
 des, nor their husbandry, but onely
 in begging abroad with courage and
 boldnes (not to vse ruder tearmes)
 it is necessary that they take their
 aime very high, and behold à farre-
 of, entire inheritances, deceauing
 the right or collaterall Heyres, who
 seeing themselves deprived of their
 expectations, by misticall practises
 more temporall then spirituall, fill
 the Aire with complaints, the
 barrs with suites, and the world

with garboills. To speake the truth, if we were yet in the time of the Churches infancie, when the faithfull brought all their goods without reseruatiō, to the feete of the Apostles, these good personages who call themselves our successeurs of the apostles, but not leading an Apostolicall life, would quickly compasse their pretentions; but be it that they haue not altogether, so much vertue as the Apostles, be it that the world which knowe not IESVS-CHRIST, nor hath eyes good enough to peceauē their perfections; wherefore it being not so feruent to doe them good, as in those primatiue times, we must not wonder if amongst so many new institutes, there be some that haue so ill à share, and consequently complaine of cooled Charitie. Amongst many new coynes there is allwayes some one, which being

worst accepted of, doth not passe
 so currant as the rest. Rebuke,
 sayeth Dauid, the wilde beast of the
 Reede of the defart, which is beaten
 with euery winde, and the congre-
 gation of Bulls with the coves of
 the people, and exclude those who
 are tried by siluer. I leaue the ex-
 plication, and application of this
 passage vnto him who will; as like-
 wise this other of Esau, the de-
 luge of cammells shall couer thee;
 and that of the Dromidaries, of
 Madian, and of Ephraim, liking better
 for my part to seeme obscure then
 subtile in an allusive sense. It suffi-
 ces me to haue shewen in generall
 that the Pastours who alone beare
 the burdē; and the charge of soules,
 reape not thereby so much profit,
 and consequently, are not so much
 interessed in their direction, as they
 who by an admirable limbecke,
 knewe how to extract pure of pure;

and to reserue to themselves the gouernment of such as they please, and in such sort as they please, ad so long as they please, without making themselves answerable either before the Pastours of the earth, or before the Prince of Pastours who is in heauen, and to drawe from thence vtilitie without any sollicitude.

CHAP. XVI.

The free seruice of Cenobites.

IF we should descend to particulars, it would be easie for vs to shewe that if the Pastours, and the Preists subordinate to them in parishes, receaue some farthings and some pence, giuen out of à pure and liberall acknowledgment, by those vnto whom they administer some Sacraments; (which is according both to lawes, and good manners.)

the Mendicant Cenobites afford not their seruice for nothing, but haue their enterteynment of the people, who doe not principally giue them temporall goods, but first in consideration of God, who recommends mercy, more them Sacrifice, and next of the spirituall assistances which they obteyne thereby. They who imploye them in the pulpitts of Parishes, are not ignorant that the not reformed, haue hands as well as the particular Preists, and that the Communities of the reformed, knowe well how to receaue that which is presented them, in consideration of the particulars of their body, who haue performed this office; so that nether the one, nor the other returne thence emptie: no not euen they, who being well founded, should haue more reason to practise the doctrine of the Apostle, who willeth, that such

as haue wherwith to feede and cloathe them, should distribute freely the spirituall graces, which they haue freely receaued by imposition of hands. And if in the Confessionaries, they seeme to testifie more gratuity, we intreat them to consider, that at the same time they administer the Sacramēt of reconciliation vnto à very few soules which by inclination, and voluntarily put themselves vnder their Conduct, or which themselves haue drawn; their brother seruants, are at mens gates in the Citie, or in the Contry, demanding indifferently at euery doare, and receauing releife from many howses wherevnto they render no seruice at all. There is more, which is, the Diocessan Pastours, and much more the Parochialls, are restreyned within certaine boundes, where their power, their abode, their reuennue, their

charge, and their iurisdiction are limited: But the Cenobites goe indifferently through all parishes, Diocesses, Prouinces, and kingdoms demanding their necessities, and receauing them of the faithfull without obligation of any duties, by the state, and condition of their life, then such as they are pleased to render them. For to saie that the Institute of some obligeth them to serue foules, it is to presuppose that which is not, to wit, that there should be some Cenobiticall Institute which were charged with foules: The which would directly shake the whole Hierarchy, and the maine policie of the Church, which onely attributeth the charge of foules vnto Pastours by office. And this would be to take à trotte too high, à wide marke, and to ayme amisse, in daring to saie with the Apostle extraordinary sent for the

conuerſion of nations: My daylie inſtance is the ſollicitude of all the Churches. For who hath eſtabliſhed them ouer the Ordinary Paſtours, thus to runne euery where, & to intrude themſelues into the adminiſtration of their functions? If they alleadge their priuiledges grāted by the holy ſea, and from that rocke whence Paſtours are drawn out, and where vnto they haue relation, as vnto the Center of the vnity of the Church: Let them reade them well and they will not finde, that the Vicar generall of IESVS-CHRIST, the ſucceſſour of S. Peter, hath euer intended any thing to the preiudice of ordinary Paſtours, who called by God vnto part of the ſollicitude, not vnto the fullnes of power; fullnes of power which onely the ſoueraigne Biſhop hath receaued from God, not for deſtruction, but for edification, and on condition to go:

uerne the Church by ordinary
 Pastours, as S. Paul saith in Chap.
 20. of the Acts of the Apostles,
 preaching to those of Ephesus;
 Take heede to your selues, and to
 the whole flocke ouer which the
 holy Ghost hath placed you Bis-
 hops to rule the Church of God,
 which he hath purchased with his
 blood. I will forbear to couch
 heere the words following in this
 passage, for feare least some peruerse
 spirit should conceiue that I would
 make an odious application.



THE SIXT PART.

CHAP. I.

Spirituell Hunters and Fishers.

IF that some Cenobites well founded, applie themselves freely to the cōduct of soules, therein certes are they very commendable ; as likewise some Pastours, who hauing an honest and sufficient maintenance, labour in like sort. But if the Cenobites, who by their institute haue right to liue of foundation, though not yet founded, take in their direction some kinde of gratuitie ; it concernes them , well to purifie their intentions : For hauing not onely à purpose, but also neede, and necessity to build , to founde , and establish themselves, it is very hard

that humane respects, doe not come
 crosse in the way; and that the de-
 sire of accommodating themselves,
 make them not to take holde of oc-
 casions, which may present them-
 selves in the direction of soules:
 And beholde the rocke vnder w.^{ch}
 the Eele is hidd, and the stone of
 edification in apparence, changed
 into the stone of offence in effect.
 For when they pearce into an heri-
 tage, when they will acquire à foun-
 der, à foundatrice, gaine the fa-
 uours of à benefactour, of à bene-
 factrice, there are not so many
 sleights in the arte of hunting,
 which pursues the sauage beasts,
 and birds; nor in that of fishing, as
 they practise, who of fishers of men
 and soules, become fishers of
 goods, of foundations, and of heri-
 tages, vnto whom this saying of Ie-
 remie may be applied: Beholde I
 will send many fishers (sayeth our

Lord) who shall fish them, and after that I will send them many hunters, that shall hūit and chase them, from euery montaine, from euery litle hill, and from all the caues of rocks. So easie it is for spirituall men who iudge others, and are not iudged by any, to bring, or if you like better, to leade sensuall men, and litle versed in spirituall and misti- call subtilties, whither they will. This is that wherof à penitēt ought to be heedfull, who hath the simplicitie of à doue ioyned with the prudence of the serpent, and to be circumspect in resorting, according to his choise, vnto places free from rocks of Interests, and the snares of hunters.

CHAP. II.

Of the choise of à Directeur.

I Am not ignorant that à Iudicious man ought alwayes for his conduct, to addresse himselfe vnto the best Directeur, and cheefly vnto the most *Dis-interessed*, as also vnto him whom he shall knowe to be voide of any other pretention then the seruice of God, and of his eternall saluation, without any regard of earthly things. It is euer better to choose à good Cenobite, then an ill Pastour, or à bad particular Preist; this is too manifest: And likewise on the other side à good Pastour, and à good Preist ought rather to be chosen for à Directeur, then à bad and irregular Cenobite. But what will à good Parishioner doe; that shall see himselfe berwixte à good Pastour which God hath giuen him,

and vnto whom he is obliged by the reciprocall duties of à sonne to à father; and à good Cenobite whom he hath no obligation to choose, that is, no wayes charged, with his soule, whereof he may euery day free himselfe at the obedience of his superiour, and whom the penitēt himselfe, may leaue without other reason then his will, and without sinne: I suppose them equally prudent, vertuous, charitable, spirituall, and capable; beholde à soule well diuided. If you put à peece of iron betweene two loadstones, doubtles it will not adheare to ether, in case thei be both of equall bignes, and the one hauing as much attractive vertue, as the other, and placed in equall distance: For the iron being as powerfully drawen on the one side, as on the other, remains necessarily ballanced in the middle; but if in greatnes or proximitie there be neuer so little

difference, you will see that the iron
 will be drawen ether to the greatest,
 or to the neereſt, in ſumme, to that
 which ſhall haue the moſt attractive
 force. It is the ſame with à ſoule
 which ſeekes à Directour; If the
 Paſtour be more learned, more de-
 uoute, more capable then the Ceno-
 bite, without doubt ſhe will not a-
 bandō this good Father of her ſoule
 which God hath giuen her, for him
 who at the moſt can be onely her
 tutor for à time, yea according to
 his fancy, and without any obliga-
 tion on ether ſide. There are alwaies
 enough Pedagogues, but few Fathers
 ſaieth the Apoſtle. But alſo on the
 other ſide, if the Cenobite haue no-
 table aduantages of integrity, of
 ſcience, of pietie aboue the Paſtour,
 who ſees not that it were want of
 iudgement perceiuing the better, to
 make choiſe of the worſe, ſince
 that there is free libertie of election?

But the personall qualities supposed equall, both in the one, and the other, who sees not but the neernes of the Pastour, and the duties, and reciprocall bands betwixt his flocke and him, are more powerfull attractiues then what soeuer the other can alleadge of the Saints and sanctitie of his Order, which notwithstanding all his productions, will be alwayes more young, more feeble, lesse authorised, and lesse Apostolicall then the Hierarchicall Order of S. Peter, establisshed, and erected by IESVS-CHRIST himselfe?

C H A P. III.

*Industrious aduantages of Cenobites;
their vniou.*

BV^T I pray you obserue some industries which yeeld herein much aduantage vnto Cenobites

euen in the supposed equality of me-
 rits , and of good qualities of the
 persons. It is , that the Parochiall
 Pastours are not so Locked vp in
 Communities , nor yet as much
 vnited, as the Cenobites. For though
 they be in the Diocesan , and Sy-
 nodall Communitie, and within the
 body of the holie Hierarchie , yet
 liue they neuertheles within their
 parkes and sheepfolded; assembling
 themselves but once or twice à
 yeare at Synodes , and for so litle à
 tyme , that they haue not meanes
 to make any great colligation :
 Whereas the Cenobites living al-
 wayes vnder the same roose , eat-
 ing at the same table , singing in the
 same Quire, assembling themselves
 dayly in the Chapter , in conuersa-
 tions, at study , at conferences, tak-
 ing their rest in the same Dormi-
 tory, hauing their honourable , and
 profitable interests in common, the

same fire, the same bread, one onely
 purse, and that which is more, one
 sole and onely pretention, which is
 the glory of God; and consequent-
 ly, the splendour, augmentation,
 and reputation of their Order; you
 may iudge that these assemblies so
 fastned, tyed, and retied (as they
 call that of Religious) haue much
 more vigour, then they who are se-
 parated, vnbound, and (if one may
 so say) scattered here and there, in
 the dispersions of nations. From
 thence they get prerogatiues which
 eleuate the Cenobites, who would
 be but meane in their qualities, and
 sufficiencies, if they were forth of
 their Orders, and were particular
 Preists. For there be looking-
 glasses which enlarge the obiects,
 and make cherries appeare as bigg
 as melones; and as there is à riuert
 of Beotia wherin the fishes seeme
 to haue scales of golde, which taken

out of those waters , are like vnto others : Euen so there are many Directours Cenobites , who drawe their principall esteeme from that of their societie , and who are as the bearde , honoured when it is fastened to the chinn of à man , and trampled vnder foote when it is separated by the razor , or cizers. They often resemble certaine gentlemen , who not hauing much personall merit, deriue it, ether from the heroick acts of their auncestors , or from the antiquity of their race , or from the wealth of their howses : A bucket of water being cast into à lake conserues it selfe, which were it spilt vpon the grounde , it would drye vp. The reason wherof is, that the particulars of Orders, backe one another, and haue as it were made à compact , and league , to publish the wonders of their Institutes, of their rules , of their obseruances,

and of the vertues of those who are as the bones, the pillars, the supporters, the lights, and the cheife ornaments, and arches therof: So that praying one another, and publishing euery where their heroick acts, for to extend their young branches from Sea, to Sea, and their shoots euen to the extremity of the earth, it is no maruelle if their reputation be known by such à one as neuer saw them; and afterwards comming with à preoccupied spirit of an opinion of greatnes, which causeth him to holde for à Prophet, à man of meane vertue and science, what can he speake but of Oracles, principally if he be out of his country, of his acquaintance, and of his parentage? For then he is reputed for à man wholie of an other world, and such an one as the bad rich man requested of Abraham for to goe to exhorthe his brethren. It is not

that I dislike these industries; being permitted to praise in God, not onely ones Naighbour, but also his owne soule as Dauid sayd, and to magnifie his vocation, and ministry, as did S. Paul, prouided that the same, end in the glory of God, according to the councell of our Sauour saying to his Disciples, let your light so shine before men, that they seeing your good workes, your father which is in heauē may be honoured therein. But who is it that lighteth a candle to hide it vnder a bushall being ordained to be set on a candle-sticke, and to enlighten all those who are in the howse. Laude being an incense or perfume due vnto vertue, in Gods name, let it be offered vnto her, in what part soeuer she be founde, be it Iewe, or be it Greeke. The Cenobites can neuer haue so much honour, but the good Pastour will yet wish them more: For one

cannot enough honour the piety and sanctity, which shines amongst the good Cenobites. The auntient Pastours haue well declared it, frackly dispoiling theselues of their Tithes, and of their goods, in the cōtry therwith to inueste, and to enrich the founded Cenobites, submitting themselves vnto their nominations and Patronages. But that which can nether be suffered, nor excused, is, that some Cenobites abusing the reputation which the outward austeritie, or the inward retirement purchaseth amongst the people vnto their Orders, content not themselves to despise the Pastours in their soules, but passe from thoughts, to words of disdain, decrying, that I say not, dismembring, not onely the actions of some, which being publickly heard, ought to be publickly reprehended; but generally debasing the dignitie of the Pasto-

fall, and Sacerdotal state, and making it inferiour to the monasticall, and Cenobiticall state, for reasons grounded vpon the doctrine of S. Thomas, ill enough vnderstood, which I could euidently shewe, if I had vndertaken to treat of that subiect; the same tending onely to this point, to drawe vnto them people, as to the most perfect Directours, as being placed in the state of perfection; (for they please themselves with this tearme, which dazzells the eyes of the simple, and of those, who are ignorant in this subtile matter of the schoole) desiring therby to exalt themselves, by debasing of others, and to cause themselves to be valued at the cost of an others reputation. I omitt many particular reproaches, onely to tye my self to that of *Interest*, which I handle more precisely in this treatise, wherein I thinke to haue made

clearly enough appeare that these
guards of the walls (for what signi-
fies this word Cloister, but a clo-
sure of walls) not being content
to haue taken away the cloake
from the Pastours, doe also hurt,
and strike them in their condition,
seeking to render them odious to
their owne sheepe, whose affection
is the most pretious treasure of
their charges.

CHAP. IV.

Their glittering Vertues:

They say that the Adamant
looseth the naturall property
which it hath to drawe Iron, in pre-
sence of the Dyamond. The Ce-
nobiticall life seemes like vnto this
pretious stone by the great spark-
ling of its exterior, which by the
nudity, rude and patched habitts,
grosse in their matter, strange and

diuerſified in their formes, and differing from the common vſe by the ſetled, and mortified countenances, the renowne of diſciplines, of haire ſhirts, of hard bedds, of viſiōs, of extaſies, of rauishments, of propheſies, and reuelations, of ſupereminent, and ſupereſſentiall contemplations, begettis meruellous opinions of its excellencie, in the opinion of the world. The life of Paſtours, I ſaie of the good, is more ſhaddowed, and of leſſe luſtre, it is common, and accomodated to the deportement of the vulgar being neceſſary to render it ſelf all to all, for to gaine all: It imitateth not that of S. Iohn, rude in its habit, Sauage in its aboade, terrible in its retraite, wilde in its conuerſation, aſtere in its foode, but it followeth the traces of our Sauour, who lead à common life, in his meate and his cloathing, in his manner of

conuersation, indifferently with the good, and the badd, to confirme those in vertue, and to withdrawe these from vice. Moreouer, as they are alone, and particular in their ordinary life, not associated in communities, they are not praised by any, they commēd not themselves, all their praises being onely for God. Contrariwise they doe their vtmost endeauours not to fall into the fault of that king of Israel who exposed his treasures to the pillage of his enemies, for hauing shewed them; They gard their secret for them, they hide from their least hand, the good which their right hand doth, they serue secretly the hidden God, they sounde not the Trumpet when they performe any good worke, they doe not frame gestures, nor metamorphize their faces, to seeme great fasters, they doe not counterfeite their counte-

chance to gaine the reputation of
 austere, and seuerer persons. On the
 other side, they make themselues
 popular, and familiar, and like the
 good leauen of the Ghospell, they
 spread themselues into the dowe of
 the masse of the faithfull, therein
 to communicate the spirit of God;
 being the salt of the earth, they sea-
 son others by their communicatiō,
 and as S. Gregory saith, speaking
 of Pastours, they make themselues
 like stones of salt, which the sheepe
 vse to licke, to preserue themselues
 from the corruption of the world,
 and to get an appetite of diuine
 things. They disperse their springs
 of grace, and spirituall seruice
 abroad, and diuide the waters of
 wholsome wisdom through the
 market places, prostituting them-
 selues to whom so euer hath neede
 of their helpe. But it is without
 noyse, and without cracke, as obli-

ged therunto by their duty, without extēding their Philacterys without enlarging their fringes, and without great boasts of an exhortation, à visite of the sicke, à spirituall conference, and hauing done all they can, they neuer thinke to haue satisfied their duties, alwaies esteeming themselves vnprofitable seruants. And if they chaunce to discontent some particulars, ether by their seuerity, or by their negligence, then the tongues sharpen and whett themselves against them as rasors; for à light defect, they forget all their seruices, they charge thē with imperfections which they haue not, they impute vnto them all the miseries of the place of their residence, when they cannot take holde of their actions, they calumniate their intentions, and designs; If they be good husbands, they take them for misers. If

they be almes-giuers in secret, they publish them for couetous, If they shall doe miracles with I E S V S-CHRIST, they will saye that it is done in the name of Belzebub: and the world which is all Lost in malignitie, hating like an owle the light of vertue, more ordinarily defameth the good then the bad Pastours. It is not that it spareth those whose actions are reprehensible, for if it knew how to accuse the good of faults which they haue not, imagine whether it hath the arte of aplifying the true vices of the disorderly: of the least things it frames scandall, and of true scandalls, it makes capitall crimes, and animated with the spirit of that olde serpent homicide from the begming, it seekes not the conuersion of a sinner, and consequently his life, but cryeth out, take him, take him, crucifye him, raze him out of the lande of the liuing,

and let his name be put in obliuion;
 and to say the truth, the scandall is
 so much the more odious, when it
 proceeds from those who ought to
 be the light of the world, and from
 whom the edification of good e-
 xample ought to issue; and this is it,
 which S. Gregory saith the Pastour
 who giues it, cuts the throate of his
 sheepe, insteede of feeding them,
 and kills them in lieu of nourishing
 them. Woe to the world by reason of
 scandalls, it were better for him who
 is cause thereof, to be cast into the
 bottome of the sea, with à mill-stone
 about his necke. O Pastours this
 toucheth you for your conditiõ pla-
 cing you on the Theater, and on the
 Candlesticke, à spectacle to God,
 Angels, and men; your actions (as
 the howse of that Roman) being o-
 pen, and in view on all sides, it con-
 cernes you, so prudently to walke,
 and take so great heede of your

waies, that you offende not the eyes of any : otherwise the contempt of the minister will suddenly passe to the ministry , what lesson soeuer our Satiour hath giuen in the Gospell vnto your sheepe , that they should followe your goods precepts, and not imitate you in your vitious deportments.

CHAP. V.

*Their defects are indiciously
concealed.*

IT is otherwise with Cenobites, whose faults (for they are not impeccable, nor all returned to the originall iustice of the first innocency) are soone couered and hidden in the presse of the Communitie, and veyled with the walls of the Cloister impenetrable to secular eies; so that vnto them, doth in some sort agree, that which David said of

those whom God fauoureth in cou-
 uering their sinns, and in putting
 them in shelter vnder the couert of
 his countenance from the tongues
 of contradiction, placing them vn-
 der the shaddowe of his wings, vn-
 till iniquitie passe. It is not that I
 blame this prudence which knowes
 dexterously how to hide the de-
 fects, whose deformity may decay
 the lustre of the reputation of a
 holy Order, and change this good
 odour of life, vnto life, which the
 good example of others doth euery
 where cast forth. For who knowes
 not that it is one of the offices of
 Charitie, to keepe secret the imper-
 fections of our bretheren, and to
 take away all occasion of scandall?
 I say onely that the Cenobiticall
 condition hath this aduantage, and
 this commodity of couering the
 faults which by infirmity the particu-
 lars may comit, within that clowde

which David placeth about diuine things , and within that stormie cloudes wherewith the Poets inuiron their imagined diuinities : So that it is the same with Cenobites, as with Phisitions , whose good successes the sunne manifesteth , and the earth couereth their faults , as those of the Vestalls : They want no lesse then Pastours , nether enuious persons , who by their venomous tongues take from them the honour of many good deeds , which they practise within their howses ; nor reproachers who impose vpon them many euills which they commit not ; nor flatterers , and adherents who attribute vnto them great perfections, which peraduenture they haue not. But in this case, who sees not, that this beatitude be- holdes them, wherof it is sayd in the Ghospell, you shall be blessed, when men shall speake ill of you , and

shall speake the worst they can, but
 falsly, and in hatred of my name re-
 ioyce you then, for your reward
 will be great in heauen. And be-
 sides, who could without iniustice
 blame the wise gouernment of those,
 who to preserue the honour of a
 whole assemblie (which might be
 blemished in the opinion of weake
 spirits by the imperfection of some
 particulars) doe what they can to
 hide that which may offend the eyes
 of others, and to diuert from the
 knowledge of our neighbour, that
 which could not yeeld him any edi-
 fication. Who is ignorant, that scan-
 dall makes faults much greater then
 they are in their owne nature? And
 doth not the scripture teach vs,
 that it is the greatest mischeife that
 cā come vnto the world? To auoyde
 then this rocke, the inclosed life of
 Cenobites (whence comes the word
 Cloister) retired from commerce

of the vulgar is to them much away-
 lable, secret, & mysticall, and impe-
 nitrable to common eies, vnto whom
 familiarity breeds contempt, onely
 valuing that whereof it hath litle
 knowledge, and which, it rarely
 sees. None rise more early to see the
 sunne breake forth, of the Aurora:
 The ordinary vse of this great
 torche of the world, source of all
 brightnes, makes its light lesse ad-
 mirable, if any comet appeare in
 the heauen during the darknes of
 the night, euery one leaues his bed,
 and his repose to beholde this sim-
 ple Meteor. So was the Precursour
 of the Messias beheld by the He-
 brewes, whilst the Messias himselfe,
 the true sonne of Iustice being in
 the midst of them, as it were da-
 zelling their eies by the beames ad
 light of his life, and his example,
 was by them vnknown. For though
 he were wholie without spott and

without staine segregated, and separated from sinners for asmuch as concerned sinne, and more eleuated then the heavens as the Apostle teacheth vs; albeit he conuersed on earth amongst men, in the daies of his flesh, yet neuertheless his ordinary frequētation being with publicans, and sinners, and as à Phisition who seekes after the sicke to cure them, and as à good Pastour seeking out the straying sheepe to bring them vnto the fowld, and to force them to returne; and his life being common and familiar according to the exteriour, becoming all vnto all, to gaine all, this continuall assistance which placed them as à frequent spectacle before men, made them lesse acceptable to the vulgar, who hauing no iudgement but in the eies, nor eies but in the head, esteeme nothing valuable and great
but

but that which is rare, and that which appeares more seldome to the view. To say the truth, as nothing so much, and so often ingendreth contempt, as familiarity, inward conuersation, and ordinary commerce; so nothing doth more aduance worth, reputation, and esteeme then reseruednes, retirement, and raritie. And hence it is that the manner of life which the Cenobites leade, giues them the preeminence in the opinion of people, aboue the manner of life which the Pastours are constrained to lead, to satisfie the obligations of their charges. For they, shewing themselues lesse often to the world, and euen in à manner prepared, composed, affected, striking the sense of those who considere, and iudge of the interiour man, by the exteriour countenance, as of à tree, by the barke, and the leaues, are

doubles, much more esteemed then they, who continually mingled amongst the people for all purposes, in their imployment, and actions, in their habits, and in all their exteriour are like vnto other men, in imitation of our Sauour who reuesting himselfe with our nature, would render himselfe in all things conformable to his bretheren according to the flesh; and for that cause is he called not onely man, but the sonne of man. Likewise the good Pastours haue this aduantage, that iudicious persons, and who knowe how to ballance the worth of things, not by cōmon weights, but by those of the Sanctuary, sufficiently acknowledge, that if they haue lesse of the smoake of reputation, they haue not lesse of the fire of charitie; if they make lesse bruite, they yeeld not lesse fruite, and if they haue lesse of ap:

parence, and shew, they are not lesse in effect and profit, for the glory of God, and the seruice of soules.

CHAP. VI.

*That the contempt of Pastours
is à great fault.*

BVt after all, that which I finde little to be endured, and vn-worthy of persons professing so reformed and exemplar à life, as the Cenobites, is the contempt too well knowne, and too apparent, which some amongst them least cōsidered and peraduēture lesse considerable, vsētowards, not onely bad Pastours, and vitious Priests, (à very iust contempt proceeding from à lawfull auersion from vice) but also towards the Pastorall state, and that of particular Preists, whom out of their

courtesie , they call seculars , as if
 their carracter (which the very An-
 gells themselves reuerence) and
 their solemne vowe , did not suffi-
 ciently separate them from laicks,
 and from those who are intangled
 in the desires of the world. They
 say, that when the loadstone is rub-
 bed with garlick or grease , it loo-
 seth its naturall force which it hath
 to draw Iron. We must not won-
 der if the Pastours , or particular
 Preists , who are as their Coadiu-
 tours in Pastorall functions and ser-
 uice of soules , haue so litle power
 ouer those whom God hath ranged
 vnder their conduct , and commit-
 ted to their charge , since that
 tongues, rather feigned then holie,
 and rather filled with venome of
 the aspick , then with combes of
 honny , make them so odious and
 so contemptible to the people , as it
 seemes some Laicks take glory in

withdrawing themselves from the obedience of their Pastours, to followe the way, and the voice of mercenaries, and of conductours borrowed and chose according to their owne fantasies. Certes it would be easy to retort this contempt on the face of the contemners, and of those who are the authours therof, if the consummatour of our faith did not teach vs, that as it is à more blessed thing to giue, then to receaue benefitts; so is it more honourable, and aduantagious, to suffer outrages, and iniuries, then to doe them. Onely that which is deplorable in this depraued artifice, is, to see, that this cursed profitable *Interest*, called by S. Paul the roote of all euills; hath no other aime then to diuert (as Tertullian saith) the streames from their true channells, to cause them to flowe vpon lands which haue no right, nether directly, nor

indirectly to be watred therewith
 in changing iustice into iudgement,
 and vnder the cloake of charitie,
 in offending iustice. For in fine,
 though they feigne, they deceiue,
 and dissemble, there consists the
 true motiue of so great contradi-
 ctions appearing in the Citie of
 God, of so great contentions, of
 emulations, of murmurs, which
 change the stones of edification,
 wherewith they should builde the
 walls of the mysticall Ierusalem,
 into stones of offence, and scandall.
 For as all are not Apostles, nor
 Doctours, nor Prophets; so all the
 Pastours haue not the patience of
 Iob, for to suffer so many blowes
 from those, vnto whom heretofore
 they haue put breade into the
 mouth, and who daily feede them-
 selues with the flesh, and cloath
 themselves with the woll of their
 sheepe, whereof they shun the

charge. All haue not force to endure so many foyles and opprobries without any answere, and without making it appeare, that they who accuse them of seeking onely their proper interests in the feeding of their sheepe, and in the exercise of their functions, are much more couered then they with this lea-
profie of Giezi.

CHAP. VII.

The diuision of Pastours and of Cenobites.

THIS is that which I thinke to haue made appeare in this writing, by demonstrations more then Mathematicall, vpon the ground-plott of à litle Diocesse, in this prodigious inequality which I haue shewen; where, according to the diuision of the Lyon,

which is turned into a prouerbe,
 the goods of the Church are al-
 most all on the Cenobites side, and
 very few on the Pastours. Besides
 I may saie, that in comparison of
 diuers others, which I knowe well,
 they are fauourably enough treated,
 and liberally diuided. For as it
 is in the great diocese where they
 finde great meanes, so is it also
 there where the Pastours haue
 bene more sisted, more reaped, and
 more largely vintaged, by those
 who communing onely to their suc-
 cours are become their maisters, and
 being onely troupes of supply, and
 scatered ranks of the Hierarchy,
 are in proceſſe of times, and by
 diuers industries, become mistresses
 of all the goods of the contry, and
 townes, drawing the tythes, and
 Ecclesiasticall possessions to their
 side, and all the rest by begging:
 For I can saie with as much as-

ſurance, as truth, ſpeaking gene-
 rally, that is, caſting à view vpon
 the whole maſſe of goods deſti-
 nated to thoſe who ſerue the Al-
 tars, that the Paſtours haue not the
 fiftieth part therof. And cōcerning
 the labour, that the Cenobites haue
 not the hundreth part therof: As
 for the charge of ſoules, that the
 ſame wholie belongs to Paſtours,
 who watch ouer them by ſtate,
 office, and obligation, as being ther-
 of to render an accompt to the
 iuſt Iudge: And that the Cenobites
 haue not any part therein, ſince they
 caſting vpon the ſhoulders of Pa-
 ſtours what ſoeuer is dangerous,
 difficult, painfull, and burdensome,
 reſerue to themſelues, that onely,
 which is honourable, and profita-
 ble in the gouernment, and delicate
 direction of certaine perſonages of
 choice, and election: And if they
 ſometimes deſcend to the conduct

of the litle ones, and of the poore, it is by starts, and sallies which are quickly cooled, and like vnto à fire of strawe shining, but litle heating; sparkling, but litle burning, flashing, but of litle durance. Let vs cast an eye vpon the Contry, and aske the Pastours there, what helpes they obteine from Cenobites; they will answere you, that they who are founded serue them to no other purpose, then to gather vp the tythes of their parishes, allotting them à most miserable portion therof; And that the Mēdicants suffer them to be seene, and hearde once, or twice à yeare, in the time of haruest, whether it be for goods, or for soules, I leaue the decision therof vnto him that knowes the secret of harts. And if some at other seasons of the yeare goe vp and downe Catechising through villages, which is

No lesse rare then swallowes in the winter, it will be ether to satisfie the obligations of some foundations destined to that exercise, or else because the must of fervour, and the first fruites of the spirit of devotion is yet warme in the begining of an institute, or of a reformation; or to assist some establishmēt, or to acquire reputation to the Order, all this vnder the resplendent cloake of the glory of God. But when this first charitie is past, and this first boyling growne colde, and faint, farwell my missions, and my Catechismes. O how the sweete repose, and the holie vacancie of Mary is a much better part, and more desirable, then the toyle of busied Martha; and how good a thing is it to expect saluation of God in silence and hope? It is not that by this discourse I would rēder the Cenobiticall labour lesse consi-

derable, and pay à disdaine with like money: One fault is not couered, nor blotted out by another; and this were imprudently to fall into the same error which we reprehend. The onely ayne of my intention is, to shewe that indeede profitable *Interest* being the most odious, and vniust reproache, not to say outrageous, that can be offered to Pastours in the function of their offices, is incomparably greater on the part of the accusers, then the accused. But the importance is, that the one fights in open feilde, the others by the mine, and by the spade: And the play of these being more couered, the gaine is greater, and the conduct more subtile. The one resemble particular receauers who gather onely the small parcells; and the other resemble the generall, whose receipts are onely of great summes, and some-times

of whole inheretances; and of foundations entirely established. It is true that some Pastours, and some Preists, their subordinates, receave that litle which is freely given them, for diuers seruices which they reder vnto such as imploy them in the functions of their charge. It is true also that many Cenobites doe the same, principally they whose Communities are not in so strict an obseruance, or rather loosned from the rigour of their rule, or else, to vse their owne terme, mitigated. If that some more ridged, and punctuall, obseruers of their Institutes; in the administration of the Sacraments of Penance, and of the Altar; reiect those slender almes, which the faithfull are accustomed to giue by a Laudable acknowledgment, the same certes is worthy of comendation, and testifies the puritie of their intentions in the exer-

use of these diuine, and sacred mi-
 nisteries, well be seeming to distri-
 bute freely, as they freely receaued
 the power to communicate them.
 But if it be permitted, by the ef-
 fects to arriue vnto the knowledge
 of causes; when à man sees that the
 same which they push backe with
 one hand, returnes more abun-
 dantly into the other, that this is ra-
 ther à sowing to reape à more
 ample harvest, then to refuse; that
 it is to step backe, to leap the better;
 that it is, to hazard à life, to catch
 à fish; that it is, to give à flea, to haue
 an elephant; I know not whether
 this be a wise proceeding,
 but I knowe it is a simplicitie;
 and I knowe it is a more hidden
 wisdom, then a simple, humble,
 and lowly reception of that
 which is offered in forme of almes.
 For others obiectue, but I remember
 that mine eares haue heard speech

of great murmurs vpon this subject.

CHAP. VIII.

An euident demonstration.

BVt to beholde these theses, or generall propositions, in the particular Hypotheses and in singular examples. If some Pastours some Preists, which are as their Coadiutours in Parishes, receiue some stipend proportionable to their labour at the seruice of the Altar, in the actions of their Ministry, hauing no other goods nor reuennues for their maintenance, but those benefitts there; Iudge I pray you; whether the Cenobites, who being Mendicāts find not abundantly what soeuer they want, not onely of necessaries, but for ornament, and magnificence in à Men-

dicitie, supported by publique authority: Iudge I say, whether they celebrate the diuine offices, and whether they labour for nothing. We knowe in Francke (principally in the Belgicke, where the Commaunds are vnknown; and where Regularity is without compare, in a more exact obseruance then in the Celtique) that there be Cenobiticall howses, which haue euen a hundred thousand crownes of rent; and where there be but fiftie, or three score Cenobites at the most, which make profession of no other exercise then to sing in the Quire: Consider if you please, whether these good persons say their office for nothing, and whether that which is distributed to these of those Communities, amount not to more, then those slender liberalities which the Pastours, and Preists receiue in Parishes, for acknowledgment of their

labours concerning the Mendicants of those parts, amidst the simplicity of these people, whose manners are extreemly sweete and candide, certes, one may say, that they haue as much goods as they please, and that they are as Maisters of the goods and forttnes of the Burgers, who are but as their farmers; For to demandaund, and to obteyne, is to them almost the same thing: The which one may coniecture by the magnificence of their howses, which are so many Pallaces; the pompe, and ornaments of their Churches, which are so many terrestriall images of the celestiaall Ierusalē. And though the Parish Churches be there also very well adorned (such is the pietie of those good people) yet are they nothing comparable to those of Cenobites; Wherby one may easily discern, who they are that

drawe more from seculars, whether Cenobites, or Pastours; and by consequence, who are most interested in the direction of soules.

CHAP. IX.

A saying of a holie Personage.

THe same makes me to remember à saying tolde me, many yeares since, in my returne from the first voyage I made to Rome by one of the greatest Prelates of Italy in eminencie of dignitie, learning, and pietie, and in his Pastoral function, successour of à great Saint: for being fallen into discourse of Cenobiticall priuiledges, and exemptions, which hinder the Prelates, they receiue not from Cenobites the help, which they might expect from them in the exercise of their charges: Belecue me, saied he,

as à man knowing them , the space of thirtie five yeares, whilest I held the Pastorall staffe in one of the greatest Diocesses of Italy , that those persons haue more attention to their owne affayers , then to Cures; are more sollicitous, in aduancing of their howses, Orders, and institutes , then to assist Pastours, or to procure the glory of God in the seruice of soules. A speech which he repeated more then fiftene yeares after, to an excellent person, who after great and illustrious employmēt in the world, hauing contemned it to choose his retraite in à holie Assemblée, liuing vnder the Hierarchie and power of Ordinaries, did me the honour to accompany me, in an other voyage, which I made into Italie, for some publicke and waightie affaires. I euer since noted the feeling of this holie man, whose lipps are guardiās

of science, of verity, and frō whose
 mouth issue Oracles, which may
 serue to my iudgement, for à law.
 It is not that I pretend to applie this
 speeche to any Order, or any parti-
 cular Cenobite, contenting my self
 onely in comparing the Pastorall
 state, with the Cenobiticall touch-
 ing the profitable Interest, in the
 conduct of soules, and liuely to de-
 monstrate, on which side it leanes
 most, speaking of these two sortes
 of conditions in generall. For I am
 not ignorāt, that in vocations, there
 are alwayes some good ād some bad,
 and that there may be therein some
 Pastour more Interessed then some
 Cenobite, as also some Cenobite
 more Interessed then some Pastour.
 My intētion is onely to ouerthrow
 this false obiection which pretends
 to cast all the profitable Interest on
 the part of Pastours.

C H A P. X.

*The principall designe of this
Treatise.*

HAuing now painted out the diuers markes, were by one may discerne the profitable, and honourable Interest of Directours, and therby to know, who shall be the Interessed, or Dis-Interessed; what doth there remaine but that one should choose the last, as an assured guide in the way of saluatiō; and that the first be auoided as à rocke, and à shelve, from whence nothing but shipwracke can be expected? For if the Bl: Francis of Sales, (whose precepts I haue followed in this treatise, and whose doctrine hath serued me, as the threade of Ariadne in this labyrinth) declares that if the Directour be defectiue in one of these three

qualities, of Science, Prudence, and
 Charitie, there is daunger in trust-
 ing to his conduct, how much more
 will it be perilous to commit ones
 self thervnto if his Charitie be false?
 And it cannot be true, if it be Inte-
 rested, since the great Apostle
 teacheth vs; that the proper marke
 of true Charitie is to be without In-
 terest. Without doubt the perill
 will be so much the greater, as the
 more hidden, and like vnto those
 rocks, whose points appeare not a-
 boue the superficies of the sea; for
 being couered with water they are
 the lesse euitable to the most expert
 Pilotts. If the *Interest* be delightfull,
 it is so much the more pestilent,
 as it pretends to force honour. If
 it be honourable, it seekes to re-
 duce libertie into seruitude, which is
 no lesse pretious then life: If it
 aime at profit, it tends to the dimi-
 nution of the goods, which are like

that cloake of the Spouse, which she complaines to haue beene taken from her, by the guards of the walls; goods, the aboundance whereof is not necessary, nor desirable, but their want redoubtable, according to the iudgement, of the wisest amongst men, who did not demaund of God, ether pouertie, or plentie of riches, least that the one, or other of these extreames might draw him into some vitious irregularity.

CHAP. XI.

*What it is to ayde the simple in the
choise of à Directour.*

IT is then principally to assist Penitēts, and simple and deuoute soules, in making choise of à good Directour, that I compiled this little worke, to open their eyes, for the discerning the true from the false

alloy, and to aduertise them to take
 heede of putting themselues vnder
 the conduct of an interested person,
 whatsoeuer prudence, and science
 he may haue: For where Charitie
 is wanting (and it is instantly wan-
 ting, when Interest takes place)
 prudence is changed into crafte,
 and science into subtiltie, qualities
 more preiudiciall, then profitable
 in the way of God, where a man
 must walke in simplicitie, to walke
 in assurance. They say that the litle
 birds willingly assemble together
 about the Kestriel, by reason of the
 hidden propertie which she hath to
 driue away by her note the birds of
 prey. The documēts of this booke,
 being well considered, will haue
 the same effect, and serue simple,
 and pious soules, to beware of fal-
 ling into interested hands, which
 the Psalmist compares to the clawes
 of the Lyon prepared for prey. In
 yayne

wayne saith the wise-man, are netts
 layed to take birds whose flight is
 vpward, because they perceiue them
 à farr of, and enter not. The warie;
 and well aduised spirits, see well
 enoug the snares which I discover,
 and are carefull not to fall therin,
 but it is the simple whose eyes I
 vnseele, to cause them to see clearly
 in so nice, and important à matter.
 I thinke my selfe obliged to per-
 forme this good office to my neigh-
 bour by order of Charitie, which in-
 uites mee to set the blinde in his
 way, and to Euangelize the poore
 and the ignorant. An auntient Poet
 sayd very well, who hindereth not
 (being able) some one from perish-
 ing, sinns as much as he that should
 procure his death. The which may
 be applied vnto him, who doth not
 aduertise à traoueller to auoyde à
 daungerous passage, and where he
 goes to his destruction in perill of

loosing his goods, his honour, or his life; what then will it be, when it concernes his eternall saluation, whose losse is irreparable? Principally since God hath bene pleased that I should be one of these sentinells in his Church (the same signifies the name of Bishop) which he hath placed vpon the walls thereof, this mysticall Hierusalem, who cease not day and night to walke the rounde, and to watch, and cry out against the disorders, which may be committed, as well within as without her precincts. So that I may saie with that Poet, being not ignorant of euill, I teach simple soules to withdrawe their feete, from these subtil deuises. The which I doe in furnishing them with this dish of butter, and this honny combe, which causeth one to choose the good, and reiect the euill, to wit, in teaching them, the counselle of coun-

selles, which is, to make choise of a
 good Directour, who may counselle
 them as is expedient, and without
 other Interest then that of saluatiō.
 No man, as I thinke, if not altoge-
 ther voide of reason, can dislike
 that the Penitent, or a person who
 would liue deuoutly, should make
 choise of his Directour, since that
 we see, that for the conduct of our
 goods, and of our bodies, we choise
 such Proctours, Aduocates, Phisi-
 tions, and Chirurgions, as we
 esteeme fitt for vs, and in whom we
 repose most confidence.

CHAP. XII.

That this choice is necessary.

ANd we must not say that this
 is to make the parties, and
 the sicke, Iudges of their judges, and
 exalt the inferiours ouer those who

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ought to be their Superiours, and whose counsell they should holde for Oracles ; for otherwise in all our actions we should walke like blinde men, suffering our selues to be guided in our goods, in our bodies, and in our soules, as if we had no manner of vnderstanding , and the light of our eyes were not with vs. And if no man finde fault that he who desires to take à sea-voyage should choose à vessell and à Pilott to guide his nauigation, why shall it not be permitted to make choice of à Confessour , and to examine whether he hath the qualities requisite to steere vs vnto the hauen of saluation. Our consulting with Lawyers and Phisitions, makes vs not renounce the naturall vnderstanding which we haue of our affaires, and of our heath, much lesse doe we renounce that which we haue of our proper conscience

When we take the aduise of a Directour. And though it be needfull to submit ones iudgement vnto his aduise, it is not meant, that one ought wholie to renounce the light of discretion, otherwise it were, by becoming deuoute, to loose the qualitie of reasonable. No, no, it is not onely the Directours, but also the Directed, that the Scripture teacheth to proue the spirits, and to discern whether they be of God, to make tryall of all, to holde ones selfe vnto that which is good, and to mingle the prudence of the serpent with the simplicitie of the doue. A Directour truly dis-interessed will not be offended at this triall, but will say vnto God with Dauid; proue me lord, and try me, burne my reynes, and my hart: For as he who tenders good money, nether feares the touch-stone, nor the sheeres, though well may

he, who puts away the false ; so he
 who hath no other aime but God,
 in the conduct of soules, doubteth
 not the examine which is made
 of his actions, of his words, no nor
 of his intentions : For when he
 should be tried by fire, there will
 not be founde in him iniquitie. By
 this examine he who is holie, is yet
 more sanctified, and he who is pure,
 is yet more purified. Golde put into
 à fornace, is there purged without
 consuming ; if there be any drosse
 it is spent in the flame. The Pro-
 phet, true seruant to God, reioyced
 when he sawe his lipps purified by
 à burning cole, which an Angell
 had taken from the Altar. These
 are the vlcerrated bodies, which
 dread the shock, and the spirits
 (whose vertue is weake) who feare
 the touch. When the Apostle saied
 that he was made à spectacle before
 God, the Angells, and men, you

may thinke that he feared not to be
waighed on all sides, to the end he
might be esteemed as à minister of
God, and à lawfull dispenser of his
misteries.

CHAP. XIII.

That it woundes not confidence.

IT is yet lesse to be imagined that
by this examin of the *Interessed*, or
Dis-interessed Directour I cast à dis-
trust into the mindes of Penitents,
and of persons directed, and banish
from thence the confidence which
deuoute soules ought to repose in
their Directours. For as, before the
tryalls which I teache, it is needfull
according to the Apostle, to walke
prudently (*cautè*) and as it is written
of the Machabees to march in bat-
taile with iudgment, and Order,
(*cautè & ordinatè*) and as the Pro-
uerbe saith, to march bridle in hand.

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So after that the sinceritie of the
 Director, and his perfect charitie
 deuouide of Interest be knowne, the
 confidence reposed in him, beco-
 mes more entire, and absolute: For
 as he who is not temped, knowes
 nothing, so no mā is knowen vnles
 he be tried. It happens herein, as
 vnto trees, which fasten in their
 rootes, the more they are shaken
 by windes. And if we be obliged
 by the Scripture, and by the docu-
 ments of the greatest Maisters in the
 spirituall life to haue à diffidence of
 ourselues, why shall we not haue the
 like of others, whom we knowe yet,
 lesse then nor selues? The holie
 writ admonishing vs, in so many
 places, not to leane on staues of
 reeds: Cursed be he who trusts in
 man, and makes flesh his arme,
 which is no other then grasse, and
 grasse on the topps of howses, wi-
 thered before it be cutt. Who

knowes not that mans greatest enemies, are his domesticks, and most familiars? Blessed is the man who is alwaies fearfull, and who places his: stability in his apprehēsiō. Who can be ignorāt that it is nether our brother, nor mā, who hath redeemed vs, that it is nether Apelles, nor Paul, nor Cephas, who were crucified for vs, ād that we ouhg̃t to place our rest and hope, in God alone? Who regards the Directour otherwise then in God, and ought else then God, in the Directour, will neuer haue any true confidēce in his Directour: For as the rod of Moyse miraculous in his hand, was out of it à serpent, so man considered apart, and out of the hande of God, is rather à deuouring serpent, then à rod of directiō of the heauenly kingdome. And we must not for the gayning of an Empire, and authoritie ouer feeble spirits, lull them à sleepe

with these fayre wordes of obedience, of resignation, of mortification, of renouncing ones selfe, of annihilation of proper iudgment, and of proper will, and of the ruine of self-loue, repeating vnto them, euen to wearisomesse; that saying of the Psalmist, I am made like à horse before God, to be alwayes with him. For if the same be not vnderstood with iudgement, and discretion, and as saith S. Paul, with à reasonable seruice, it is the meanes by this doctrine (good and most holie, in it selfe, being rightly vnderstood) taken which an ill byas, to beastifie, rather thē to mortifie creatures, vnto whom God hath giuen the vse of reason. It is the meanes to imitate those bird-catchers, who take birds with à glasse; And I saie with the Prophet, or rather with God, speaking with this Prophetickall mouth. Sonne of man

be vpright in thy self, and beleene
not euery spirit, principally that
which thou shalt see neuer so litle
interessed in his counsells, for no-
thing so much obscures the iudge-
ment, as the filme of proper bene-
fitt.

CHAP. XIV.

Answers to some obiections.

I Well foresee that some spirits,
peraduenture interessed, or per-
haps onely nice, will make diuers
iudgements of this treatise, and if
they cannot bite vpon the reasons;
they will glosse, according to their
humours, vpon my intentions: But
mee-thinks, that at the very ente-
rance, I haue so plainly made ap-
peare, the occasion inuiting me to
write vpon this subiect, as no man
will conceiue that I had other de-
signe, then to speake truth in my

D d vj

with these fayre wordes of obedience, of resignation, of mortification, of renouncing ones selfe, of annihilation of proper iudgment, and of proper will, and of the ruine of self-loue, repeating vnto them, euen so wearisomesse; that saying of the Psalmist, I am made like à horse before God, to be alwayes with him. For if the same be not vnderstood with iudgement, and discretion, and as saith S. Paul, with à reasonable seruice, it is the meanes by this doctrine (good and most holie, in it selfe, being rightly vnderstood) taken which an ill byas, to beastifie, rather thē to mortifie creatures, vnto whom God hath giuen the vse of reason. It is the meanes to imitate those bird-catchers, who take birds with à glasse; And I saie with the Prophet, or rather with God, speaking with this Prophetical mouth. Sonne of man

be vpright in thy self, and beleene not euery spirit, principally that which thou shalt see neuer so litle interess'd in his counsell, for nothing so much obscures the iudgement, as the filme of proper benefit.

CHAP. XIV.

Answeres to some obiections.

I Well foresee that some spirits, peraduenture interess'd, or perhaps onely nice, will make diuers iudgements of this treatise, and if they cannot bite vpon the reasons; they will glosse, according to their humours, vpon my intentions: But mee-thinks, that at the very entrance, I haue so plainly made appeare, the occasion inuiting me to write vpon this subiect, as no man will conceiue that I had other designe, then to speake truth in my

D d vj.

owne defence. For I haue not composed this worke, but by encounter, and rather, to ward the blowes of calumny, then to assault. If that I defende my honny with the sting, why shall I be rather taken for a droane, then for a bee? I am not ignorant that the night-birds hate the light, which is so pleasing to those of the day. And there are barbarous people vnder the burning zone, who shoote arrowes against the sunne, whē it scortcheth them with its rayes; so are there persons, who kick against the spurr of truth, and who pay with reproaches such as tell them of it: I omitt not howsoever to pray vnto God with the Psalmist; that he take not from my mouth, the word of truth, whatsoever auersion they may conceiue of one, who loue it not. For I am sufficiently taught, that to displease the bad, by this way, is to

gaine the good fauour of the better
 foules. No, I will not be ashamed
 of the Ghospell, nor will I for-
 beare to testifie the word of God:
 For it iustifieth it selfe, in it selfe,
 and I belecue, to haue so well sup-
 ported my reasons therewith, as it
 will be hard to shake me, without
 iustling it. Inuironed with this
 buckler of truth, I haue no cause
 to feare the darknes of calumnie,
 nor the arrow which flies in the day,
 nor the ambushes of obscurities,
 nor the assaults of the midday, de-
 uill. I esteeme it à smale matter,
 may I saie with the diuine Apostle,
 to be iudged of men, whose iudge-
 ments haue for the most part vniust
 ballances, my witnes is in heauen,
 and it is God, who iudgeth me; If I
 should please men, I could not be
 his seruant: And thou, ô man, who
 art thou, that iudgeth the seruant
 of an other? Dost thou not knowe,

that in what thou iudgeth him, thou
condemnest thy selfe, since thou
vndertakest that which God hath
referred to himselfe, which is the
knowledge of harts? And if thou
saiest that I declare my selfe herin
too openly partiall for the Pastours,
and vnequall towards the Ceno-
bites, dost thou not see that as à
Balaam thou beholdest the armie
of Israel on one side, for to haue,
if not lawfull, yet at least some ap-
parent ground, to curse it? For who
knoweth not that I blame the In-
terested Directour with what roabe
soever he be couered, of what con-
dition soeuer he may be, be it Pasto-
rall, be it Cenobiticall? It is true not-
withstanding, deare Reader, that as
the hart being seated in the midst
of the breast, as à sunne amongst the
Plannets of the litle world, doth
not leaue neuertheles to incline à
litle more to the one side, then the

other, without loosing for all that his situation, and as in his course he varies, and changes the seasons, without leaving his Ecliptique; so doe I well belecue, that God hauing placed my vnworthines amidst the Pastours of his Church, I haue (mee thinks) as much right to loue this Hierarchicall Order established by IESVS-CHRIST himselfe, and to loue it with à loue of election, and of an election of preference, before all the Cenobiticall Orders, which are onely of humane, and positue lawe, and which the holie Sea may as well abolish, as it hath approued them, (as we haue seene in those of the Templars, and of the Humiliats) and to destitute, as it instituted them; seeing that in this dilection of preference, euery Cenobite hath an inclination, and à particular the, not to the Cenobiticall Order onely, and in generall, but vnto

that in particular, whose livery he weares. Furthermore these advantages, Prerogatives, Preeminencies of the Pastorall state, and of Priest-hood, are so farre above that of the Monasticall, and Cenobiticall (notwithstanding the resounding, and writing, of the tongues, and the soaring penne of some Cenobites) as if I would handle this Scholasticall and Hierarchicall matter, I beleue that there would come out of my cabinet, an Antimoine, which in what manner soever I might prepare it, would giue gripings, and convulsions to many cacochimicke spirits, subiect to the coqueluche. I will neuertheles abstaine, I will hold my peace with humilitie, and deteine these verities in silence, for that they might cause the megrime in those, whom ouer strong perfumes offend, and hurt the weake

eyes of such as cannot endure too great a light. If no other then the same charity which caused me (as a Harpocrate) to put finger on the mouth, presseth me to resume the pen vpon this subiect, for repressing the intemperance of some tongues transported to words of precipitation: For the loue of Sion the holie Church, sometimes wee must not holde our peace, when neede requires. Woe be to him, that Euangelizeth not. The armes of our warre, are not materiall, but spirituall; powerfull neuertheles to destroy whatsoeuer eleuates it selfe by the spirit of pride. Here I rested satisfied, in making knowne the meddall by the backe side; the horse running in the list, by the figure of the ouerthrowen; and the excellency of the beautie, by the opposition of deformitie, and teaching that which ought to be imbraced, and propo-

sing what ought to be auoyded. I
 would say, that by the muddy co-
 lours of the Interested Directour,
 which ought to be auoided, I exalt
 the bright ones of the dis-interested,
 which ought to be followed, and
 sought after. So I make to appeare
 the brightnes of the day, by the
 darknes of the night, giuing the
 precepts of vertue, by the liuely
 reprehensions of vice, imitating
 therein those who make the best
 kinde of Tapestry, the beautie of
 whose worke sheweth it selfe onely
 on that side where they worke
 not, or those who paynte glasse,
 whose draughts appeare not, but on
 the side where the colours are not
 layed. He that would knowe, who
 is the true *Dis-interested Directour*,
 let him consider the same who is
 free from the defaults, which in this
 writing I noted of him who is *Inter-
 ressed*; and let him boldlie take this

guide, for the conduct of his soules
 and he shall make à most happie,
 and most assured voyage towards
 Christian perfection: Let him not
 regard the habite, but the disposi-
 tions; let him not sufferre himselfe
 to be surpris'd by the eyes, nor by
 the exterior, but let him obserue
 the actions, which proceede from
 the interior; this foorde being
 well founded, let him passe with as-
 surance; otherwise let him beware
 least the torrent of à preoccupied
 opinion, carry him not into preci-
 pices, and that too late he repēt not
 himselfe, for hauing followed the
 counsells of an *Interessed* man.

CHAP. XV.

An Aduise touching this worke.

MOreouer before I take the
 pencell from of this peece, I
 shall be well content, my reader,

to discharge my selfe of a veritie,
 with all simplicitie, and fidelitie.
 Thou shalt knowe then, that in the
 yeare 1624. having published the pi-
 cture of two opposite Hermites, vn-
 der the title of Herimante, I chan-
 ced in this deuout history, to place
 the good, and stable Anchorites, in
 this state of perfection, so much
 boasted of by the Cenobites, and
 wherof they are so iealous, as they
 desire alone to possesse it, without
 communicating the same either vn-
 to Hermits who haue made their
 vovues betwixt the hands of Ord-
 naries, or vnto other Ecclesiasticks
 of what qualitie, and in what sacred
 Order soeuer they may be seated,
 not leauing it, but with regret, and
 with harsh limitations vnto Dio-
 cesan Pastours, rather for the res-
 pect of their rancke, and ministry,
 the greatest in the Church of God,
 then for the condition and kinde

of life. Thervpon arise Cenobiticall murmurs which resemble those litle motions of the superficies of the Sea, which precede the tēpests. This propositiō was esteemed new, and as if I had iustled the whole schoole, and shaken the foundations of Cenobiticall greatnes, I passed by the tongues, as by the pikes, for they were pearcing tongues. The same yeare preaching the Aduent, and lent at Tolose, I set forthe à litle booke of pietie intituled *An Introduction to ciuile deuotion*, the very inscription wherof, strooke into à dumpe some who were afraid of their owne shaddowes, as if I had intended to secularise Deuotion which before was held, as it were, wholie Regular, and teach some way, to saue ones self in the world where the Cenobites cryout, all is lost, and say with full mouth those words of Dauid, All haue declined,

all are vnprofitable, none doe good,
 no not one. But cheifly that which
 put them into an ill humour, were
 certaine chapters where I treated of
 the good vse of Parishes, and Ceno-
 biticall Churches where my aduise
 was not altogether founde confor-
 mable vnto theirs, wherat the
 Mountaines fumed for being à litle
 touched, though with all possible
 modesty, and respect. Many threats
 were cast forth of writing against
 the same, but the memory therof pe-
 rished, with the sounde, I will be-
 leeue that the second cogitations
 shut vp in silēce, were more prudēt.
 The yeare after, I composed that
 tragicall history of Petronille, which
 hath caused so much noise. Being
 better informed by the aduise of
 the great Gerson, and of many other
 famous scool-men, and particularly
 of blessed Francis of Sales my Ora-
 cle, aduise by him couched, in his

Theotime, in tearmes cleare enough,
 concerning the state of Perfection,
 which they attribute vnto Paro-
 chiall Pastours, ad particular Preists,
 no lesse thē to Cenobites, I renewed
 this matter, and hauing placed my
 selfe, on that side, which to me
 seemes most iust, and most reaso-
 nable, I am not able to expresse the
 clamours of Cenobites against me,
 euen to extremities, which, for the
 honour, and reuerēce I beare them,
 more then for my defence, I dare
 not repeate. In summe, this matter
 wholie scholasticall, and more sub-
 tile then solide, à matter otherwise
 the most indifferent, and problema-
 ticall of all those which are disputed
 on the bench, became against me à
 matter of faith, and is if I had shake
 the principalls, and iustled an vn-
 doubted Maxime: Cōsider you whe-
 ther I were darkened by tongues,
 which haue in their power the good,

or bad reputation of such as please,
 or displease them. To calme this
 great storme proceeding from so
 weake à beginning (as the great
 rayne that came forth of the litle
 clowde, which the Prophet sawe) I
 was counselled by some friends, to
 testifie vnto these exasperated souls,
 that I had à more sweete, and res-
 pectfull feeling of their condition,
 then they imagined; Which I did by
 that true encounter which I des-
 cribed, vnder the title of *the vnknowē*
Trauellet, wherein I thinke to haue
 deliuered, touching the priuiledges,
 exemptions, and qualities of Ceno-
 bites, things so aduantageous, as I
 belecue that none of their profes-
 sion hath spoken therof, without flat-
 terie, with so much excesse, though
 they be liberall enough to pu-
 blish, be it by voice, be it by prooffe,
 the preeminence which they attri-
 bute to their māner of life. I thought
 in this

in this sort, to haue reconciled my self vnto them, & hauing mollified their courages, to haue restored my self into their good fauour. But it fell out rather by my mishap, then by my fault, cōtrary to my designe; for whether it be that these spirits being once disturbed, are not so easily appeased, as certaine liquours which doe not so quickly growe colde when they are once heated; whether it be, that in that writing I defende my self, as à free man, by the mouth of an Aduocat; whether it be that I praise them not, like à slaue, & in à seruile manner, which is very farr from my humour, I haue founde by experience, that it is with them, as with bees which are not easily quieted being once irritated, and which sting ostenty mes euen those who accōmodate their hives, and doe them seruice. For taking aduantages of that litle worke, as

Ec

if I had made à recantation of that which I aduanced in the Petronilla touching the state of perfection though therein I speake not of it, they make à trophie of my modestie, and in lieu of acknowledging with what aduātages I had spoken of their Cenobiticall policie, and of their māner of life; they haue led in triumph my good intētion, and chāging iudgement into wormwood, went aboute to persuade, that the feare of à censure caused me to retract from what I had writtē, touching the state of perfection, wherof I treatenot at all, in the *Vnknown Traveller*; and also, that like the Satire in the fable, I blowe hott, and colde with the same mouth. Certes, I neuer had so good opinion of my self, nor of that which I write, that I should thinke my self not subiect to errour I beleeue nothing of my selfe aboue humane, and of so great per;

sons which haue heretofore made
 retractations of what they had
 sometimes set downe with inconfi-
 deration, that when I should imi-
 rate them in their humilitie, and in-
 genuitie, I would thinke my self
 rather worthy of praise then of bla-
 me. Notwithstanding I may saie
 with truth, that as for the opinion
 of Gerson, and many other graue
 Doctours, touching the state of per-
 fection, wherein they rancke the
 Pastours, and Preists, as well as the
 Cenobites, I haue alwaies constatly
 held and mainteyned it; and if I
 should once treat to the full depth,
 and according to the dignitie of the
 subject, I could make appearet that
 the Cenobites are not by their life,
 and state, in such degree of eleua-
 tion as they imagine, and that, that
 of the Pastorat, of Preisthood, and
 of the holie Hierarchie, is as much
aboue their condition, as the

highest region of the ayre, about
the lowest.

CHAP. XVI.

A Protestation and Conclusion.

BUT what will they now saie, or
rather what will they not saie of
this *Directour Dis-interessed*, where I
lay open many things, which per-
adventure will not please them?
Truly they shall say what they will
(for who can hinder those from
speaking, who in qualitie of spiri-
tualists will iudge the whole world
without being iudged by any.) It
shall suffice me for my iustification,
to declare that my intentiō was ne-
uer, ether in this treatise, or any o-
ther, to offēde or preiudice any one,
much lesse à holie cōdition, which I
respect, and honour as I ought; so
likewise haue I bene very carefull,

not to reprehend here, and lesse to
 blame; ether priuiledges, or Men-
 dicity, or Orders, or Founda-
 tions, or Exemptions, or Com-
 munitie, or retirement from the
 world, or sequestred life, or
 Vowes, or Beggings, or posses-
 sions, or preachings, or dire-
 ctions, or any of the functions of
 Cenobites, since they are all appro-
 ued, and authorised by the holie
 Sea, and their exercises so profita-
 ble to the Church of God. O no,
 I doe not set my mouth, nor my
 pen against the heauens. Whosoe-
 uer shall curse this holie condition,
 or who onely shall speake ill of it,
 let him be accursed, and who shall
 blesse it, let him be replenished
 with benedictions; it is the sister of
 the Sacerdotall, and Pastorall state,
 let it increase into à thousand, thou-
 sands: I onely note some abuses
 which may be indifferently commit-
 Ec iij

red by the Interessed Directours, as
 well Pastours, and particular Preists,
 as Cenobites. I blame their vniust
 reproaches, the artificall cōplaints,
 the reciprocall cōtempmts of the one,
 and the other, the dominations and
 tyranicall Empires, which some
 holde ouer weake soules, the sub-
 tilities, the artifices, the industries to
 arriue vnto diuers profitable, ho-
 nourable, or delectable pretentions.
 I aswage the presumption of the
 proude; I persecute the excesse of
 Interest, contrary to charitie, which
 seekes not its proper aduantages.
 I exclame against the sower coun-
 tenance, and the Pharisaicall lauen
 which is noother then hypocrisie.
 Who can take ill, if he be not ill him-
 selfe, and tyed to the seate of ini-
 quitie, that I reprehend the vices
 which alter so holie a condition as
 that of Spirituall Directours, troub-
 ling, and infecting those pure springs.

from whence riuers of graces should
 flowe vnto the people, as the Pale-
 stines spoyled the wells of Iacob?
 It is said of two auntient Poets of
 very different humours, that the
 one in his verses, made continuall
 inuectiues against women, and the
 other praised them; wherevpon a
 pleasant witt said, that the one pain-
 ted them such as they were, and the
 other, such as they ought to be. I
 doe, here in this worke, some such
 like thing touching Spirituall Dire-
 ctours; For, representing the Inte-
 rested in all their colours, I make
 appeare, by their defaults, what the
 good, and Dis interested ought to
 be: So the picture of the one, will
 serue for the knowledge of the o-
 ther. If some bad Pastours, or Ce-
 nobites, beholde in this glasse some
 Ideas of their imperfections, let
 them not so much blame the look-
 ing glasse as themselves, and that in

this glasse which presents them such as they are, let them learne to become such as they ought to be, and take occasion, rather to correct, then to irritate themselves, and to growe better rather then to put themselves into coler against him who admonisheth them. If they so well respect my labour, it will nether feare indignation, nor detraction: After all, if I suffer calumny for hauing said the truth, and if I be stoned for a good worke, I will not leaue to possesse my soule in patience, reioyceing to endure some thing for the name of God, and for iustice, I should become Anathema for my litle brethre, who are the simple soules vnto whō I giue this addresse of the good choise of a Spirituall Director. Hauing founde him, such as I propose vnto them, to wit, entirely Dis-interessed, let them beleue to haue met with a treasure, and as the

wisemā saith, a medicine of immor-
 tality: Let them boldly holde the-
 selues to this prudent, and faithfull
 seruant of God, whom he hath pla-
 ced ouer his familie: Let them
 thinke to possesse in him, the
 pearle of the Ghospell, whose price
 is inestimable, and which com-
 prehends in his worth, all the spiri-
 tuall goods which cā be desired. For
 in fine, it is the counsell of coun-
 sell, to haue an Angell of good
 counsell who may direct our stepps
 in the wayes of God, and of eter-
 nall felicitie. Deuoute soule, you
 will knowe him by the same triall,
 by which the good gold, and true
 balme is discerned. This mettle is
 the purest, and most weighty of all
 mettles, and that which least min-
 gles it selfe with others, and which
 is most easily seuered by the fire.
 The Spirituall Director dis-interested,
 hath not any impure pretension in

the delectable Interest, he hath none in the vanitie of the honourable, being rather disposed to abase himselfe by the waight of his nothing, then to exalt himselfe, to command. He intangleth himselfe no further, in the incombrances of the profitable, esteeming all things dung, and ordure, provided that he serue I E S V S - C H R I S T in soules. The true Balme neuer looseth its good odour, sinkes vnder all liquours, and preserues the body from corruption. The *dis-interessed Director* hath the same qualities; he is neuer in odour of death, vnto death, but in odour of life vnto life by a sweete and exemplar puritie; He doth not assume an eleuated, and imperious authoritie, by ambitious *Interest*, ouer the soules which he conducts, neither doth he suffer himselfe to be corrupted by pretensions of avarice. O how happie is

the soule who hath founde such a
 guide, à visible Angell, who con-
 ducts her, like the young Toby, in
 the way of saluation through the
 dangers of this life. I counsell you, ô
 pious soule, to buye this pure golde,
 if you will be enriched with spiri-
 tuall goods: But how are you to buy
 it? Let it be as the milke and honny
 of the Prophet, without giuing
 money: For diuine graces, are
 not so acquired, and possessed, but
 by prayers, and teares. For it is by
 these hostes wherewith God is inui-
 ted to giue vs that which we aske of
 him: He vnderstands the prepa-
 ration of harts, and the voice of
 those who earnestly begge his aide
 in their necessity. Furnish your
 selfe by the same meanes, with
 this aromaticall Balme, wherby
 you may be preserued, from all
 corruption of sinne, to the end you
 may be through-out à good odour.

in IESVS CHRIST, vnto whom with
the Father, and the Holie Ghost,
be honour and glory, in all time,
& Eternitie.

FINIS.

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